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PASCAL'S PENSÉES AND "MODERN APOLOGETICS."

THE DIVINITY OF OUR LORD JESUS CHRIST FROM PASCAL. By William Bullen Morris, of the Oratory. London. 1898.

LES PENSÉES DE PASCAL. Par l'abbé Guthlin. Paris: Lethielleux. 1896.

PENSÉES DE BLAISE PASCAL. Par M. le Chanoine Didiot. Lille. 1896.[1]

THE surface marks of Pascal's genius are generally well known. How as a lad of twelve years he had, with bars and rings, worked out by himself the first thirty-two propositions of Euclid; how at sixteen he wrote his treatise on conic sections, a work which reflected the mathematical light of an Archimedes; how at nineteen he invented the ingenious counting-machine that so excited the admiration of Leibnitz; how at the same youthful age he corrected and carried to successful completion the experiments of Torricelli on the pressure of the atmosphere, and wrote his remarkable treatises on the vacuum and the equilibrium of fluids; how at an age when most men but begin to live he had mastered the circle of sciences, had seen quite through their inadequacy to rest the soul or solve the problems of life, and had turned from them to religion and the austerities of the cloister; how in the solitude of Port Royal, though tortured incessantly by bodily suffering, he discovered the theory of cycloids, which led him to the thresh-

[1] The present article is occasioned by these works. They are further noticed in the Book Review of this number.

old of infinitesimal calculus, and but for an untimely death would have won for him the laurels that have fallen on the brows of Leibnitz and Newton; how, too, in those same days of pain and penitence he moulded with his magic art the forms of power and beauty that make the language of Bossuet and Racine; how in the evening of his life—the evening that followed so quickly on the morning—he wrought out with a few swift blows the massive pillars and graceful capitals of the *Pensées*, which he thought to build into an integral structure as a vestibule to the fane of religion; how death called him out from amidst the scattered members of the unfinished monument;—all these and other like signs of marvellous power are known to every one who has read, however cursorily, the life of Pascal. They are characteristics, too, of his genius, the standards for the measurement of which lie quite on the surface, the common property of all.

When, however, there is question of estimating the subtler qualities of Pascal's mind and character—the transcendent, the philosophical, but especially the religious traits of his personality—at once judgment must be suspended as the cloud of witnesses arises in discordant testimony. "Pascal has been represented as a determined apologist of intellectual orthodoxy, animated by an almost fanatical 'hatred of reason' and possessed with a purpose to overthrow the appeal to reason; as a sceptic and a pessimist of a far deeper dye than Montaigne, anxious chiefly to show how any positive decision on matters beyond the range of experience is impossible; as a nervous believer clinging to conclusions, his clearer and better sense showed to be indefensible; as an almost ferocious ascetic and paradoxer affecting the *credo quia impossibile* in intellectual matters and *odi quia amabile* in matters moral and sensuous; as a wanderer in the regions of doubt and belief, alternately bringing a vast though vague power of thought and an unequalled power of expression to the expression of ideas imcompatible and irreconcilable." Thus the *Encyclopædia Britannica*.

"What sort of Pascal has the genuine text of the *Pensées* revealed? A fanatic, as Voltaire supposed? Or a Catholic, as M. l'abbé Maynard has laboriously undertaken to prove in

the two volumes he issued in 1850? Is he a disguised Protestant, as M. Vinet and perhaps Mr. Charles Beard seem inclined to think? Or was M. Victor Cousin right when he summarily declared him to be a sceptic?" These are queries put by Mr. W. L. Courtney, who to his own satisfaction, and with no little offensiveness of manner towards Catholic readers, makes out Pascal a sceptic.[2] The wide variance in estimating the philosophical and theological temper of Pascal's mind is not confined to non-Catholic writers. "On the one hand," says a recent recognized authority, "Pascal exaggerates the weakness of fallen nature even within the natural order and seems often to deny all certainty as regards knowledge attained by natural powers. He thus, aside from the error of his position, injures his own cause. On the other hand, he conceives Christianity altogether from his Jansenistic standpoint, and speaks of Pope and Church in the most heterodox, immeasured fashion, so that only isolated thoughts (of the *Pensées*) have an apologetical value, and the work as a whole is of service only to the learned. With his Jansenistic, excessively exaggerated conception of nature, freedom and grace, it was quite impossible for Pascal to take a correct viewpoint for a philosophical apology of Christianity."[3]

Over against this unfavorable verdict might be set the judgment of Fr. Morris, in the book above cited. "Here is a writer," says Fr. Morris, "whose genius has for centuries been the wonder and admiration of men of every shade of opinion; whose *Pensées, obiter dicta*, jottings, for his own use,

[2] *Fortnightly Review*, Oct., 1887.

[3] Fr. Kreiten, S.J., Welte and Wetzer's *Kirchen-Lexicon*, art. Pascal. The same writer contributed an exhaustive character-study to the *Stimmen aus Maria-Laach*, Vols. 42–45 (1892–1893), which is on the whole not flattering to the hero. Father Kleutgen's verdict is no more favorable. "Pascal contributed," he says, "more than all the other Jansenists, to uproot in souls confidence in the lights and naturally acquired knowledge of reason."—*Phil. der Vorzeit, Einleitung*, 6. Père Vallet admits that "some of Pascal's thoughts, taken literally, are those of scepticism and despair; but they lose that character," he adds, "and express simply exaggerations of human weakness if taken in their context, and according to the mind of their author as gleaned from thoughts formally opposed to scepticism."—*Histoire de la Philos.* fourth edition, p. 455. The abbé Blanc speaks in the same way, in his *Hist. de la Philos.*, tom. II, n. 435. So too Stöckl: *Geschichte d. Mod. Phil.*, Vol. II, p. 200.

of thoughts that passed without effort through his mind, have become the solid basis of the deepest arguments of the Christian apologist, and the rock on which Voltaire and Condorcet have been broken in their vain attempt to undermine his reasonings—reasonings which, when taken where and when you will, alone or in their context, like a leaf from a flower, are always perfect."[4]

To these words of praise should be added the glowing eulogy on Pascal and his work by Canon Guthlin. But to do justice to the encomium would be to cite most of the two hundred pages in which it is presented with much erudition and the charms of a brilliant eloquence. The closing paragraph must here suffice: "The collection of fragments which the solitary thinker has left us does not constitute either a synthetic exposition of faith or a complete and systematic demonstration of Christian truth; but they are an abiding stimulus to penetration into the religious problems and its Christian solutions. A spark, a flame that turns in every direction, and lights up, in its rapid movements, now the summits, now the most secret recesses of things,—this is Pascal. Hence the chief merit of the *Pensées*—above all in these days of feebleness and intellectual anemia—is that they provoke to thought. In this for long to come will lie the secret of their power, of their vitality, ever ancient, ever new. To every mind bent on rendering an account to itself, by its own effort at investigation and personal meditation, of the highest questions that can move the human soul, they will always be of books the most suggestive, the most stimulating, and the most lightful. *Tolle, lege!*"[5]

Another French writer of high fame in the theological world, who has arranged and annotated one of the best editions of the *Pensées*, speaks thus of their author: "What judgment should be passed on this man of genius and on his

[4] Page 4.— "Moreover, in no sense is Pascal of the kindred of those meteoric philosophic inventors who for a time dazzle, puzzle, and disappoint their generation, leaving them in darkness deeper than that in which they found them. The reasonings of Pascal on all matters which belong to the world of common sense are as clear and irresistible now as ever they were."—P. 5.

[5] P. cxcv.

apologetical work? . . . To become a philosopher and a theologian of the first rank Pascal lacked neither high intelligence nor the subtlest reasoning faculty, nor a sincere love of truth; but he had not health, physical or moral, nor peace or liberty of soul, observation of human facts in themselves and apart from the prejudices of a partisan sect, the study of the true masters of faith and of sound judgment, reasonable and trustful submission to veritable religious authority. It has been often asked whether he was or was not a sceptic—an absolute sceptic. I answer that, from a purely philosophical point of view, he was surely not a sceptic after the fashion of the pyrrhonists, Montaigne, Bayle, or Kant. He admitted that human nature in its primitive and normal state was perfectly capable of certitude. But he believed in Jansenius; and under the influence of that false philosophy, derived from Luther and Calvin, he maintained that original sin had ruined that capacity, that primal power of our reason; that faith alone can restore to us in part that of which Adam's fall had deprived us; and so revelation brings to the human mind the solidity, insight, conviction that had belonged to it for some days, or only for some hours, in the person of the first man as he came from the creative hand."[6]

In view of this dissonance of opinion on the part of those whose special studies entitle them to first hearing, it might well seem a useless because a hopeless task to seek to answer the question as to what is Pascal's position relative to modern apologetics. If, however, the inquiry be restricted to what concerns apologetical methods, the variation of authority is not so great as the foregoing passages would lead one to suppose, since the discordant testimony bears principally upon the matter rather than the form or method in which Pascal works

[6] Didiot, p. vii. Elsewhere the same writer adds: "It must not be forgotten that the genius of this thinker and writer was unhappily tainted by a certain nervous exaltation which forced him at times to unreason in philosophy and to heresy in religion. He sought to defend Christianity, but as distorted by Jansenism. He would be an apologist against the Pope and the Jesuits, as well as against the heathen and the godless. He consented to obey the Vatican, but without abandoning Port Royal; and he admitted the decisions of the Roman Church only under the control of Arnauld, the Nicoles and the Singlins."—P. ii.

out his defence of Christianity. Whether therefore we be carried along by Canon Guthlin to accept a soundly dogmatic and orthodox interpretation of the apparently sceptical and Jansenistic passages of the *Pensées*, or whether with Canon Didiot we boldly face both the scepticism and the Jansenism mingled like tares with the wheat in Pascal's field,—in either case we may find much to commend in the general method of Pascal's Apologetic, much that anticipates, and perhaps has suggested, and certainly confirms, the apologetical procedure recently advocated, especially in France—advocated sometimes unwisely as the exclusively valid or at least available method, sometimes wisely, as aptly supplemental to the so-called "Old Apologetic."

Pascal lived at a time when scepticism and infidelity were steadily eating into the higher intellectual and moral life of French society, and, vampire-like, were doing their insidious work whilst fanning their victims with the refined sensuality of the salon. Unbelief had not yet put on the magisterial robes with which Spinoza afterwards invested it; but it was making its influence felt all the more efficaciously in the shape of the *bon mot* and raillery "in the conversations of the *beaux-esprits*, libertines more given to play and pleasure than to scientific speculation, and ever ready to catch at any insinuation against religion." To confront such mental and moral conditions with the abstruse metaphysics and arguments of the schools, the keen, practical sense of Pascal felt to be idle.

For the traditional way to the grounds of belief he substituted another, plainer, yet to his mind no less secure—the analytical, inductive method, which had won and still retains so strong a hold on the modern mind. He begins with the concrete, with facts,—facts of history as well as of the individual consciousness and conscience,—and advances *a posteriori* to their cause. "He adopts in the study of the psychological and ethical orders the method which science was following in its investigation of the physical. Newton had observed the facts of nature in order to rise to the great law of attraction which rules the universe, concluding to the truth of gravitation in all bodies from the fact that it accounts for the total-

ity of cosmical phenomena. So, too, Pascal observes psychological and moral facts—the disorders of human intelligence and will—in order to ascend to the general cause that has vitiated man's nature at its fountain. He concludes thus to the truth of Christianity from the fact that one of its basal dogmas alone accounts for the actual state of our nature and indicates the remedy for our ills. Following this way Pascal may be said to have become the Bacon of Christian apologetics, stamping his work with the impress of an originality that assures an endurance and a vitality which the spread of the scientific movement in modern thought establishes more and more every day."[7] Pascal employs the analytical method not simply in the gross. He carries it into the exposition of the various sides of Christian dogma. Here, too, he supplements the traditional method of apologetics. "His predecessors had followed more readily the descending path, deduction. They had gone from God to Jesus Christ, from the Creator to the Redeemer, from natural to revealed religion. Pascal inverts the process. Following the ascending path, he goes from Jesus Christ to God, from the Redeemer to the Creator, from revelation to natural religion. In this he simply imitates the first apologists. The Apostles did not stop long at proving to the pagan the existence of one God, the Creator of the world; they did not delay in establishing by reason the necessity of a religious bond between man and his Author. From the start they preached Jesus Christ, Jesus Christ crucified and risen, Jesus the Son of God and Redeemer of mankind. So, too, Pascal, to lead the unbeliever to faith, does not begin with proofs of the existence of God and the immortality of the soul, founded on the philosophical speculation of theology and ethics. He goes straight to Jesus Christ, the centre of the present order of facts, of all human history. He makes the light of our Lord's mission radiate into the providential synthesis of prophecy that kept bright across the ages the promise and the hope of the Redemption; into the incomparable glory of His life and teaching; and into the supernatural fecundity of His work. In Pascal's mind the proof of

[7] Guthlin, *ib.*

our Lord's Divinity carries with it evidently and by right the certainty of the Creator's existence, the immortality of the human soul, and the truths of natural religion and ethics. He goes still further. Not only, he holds, can we obtain through Jesus Christ a knowledge of the truths which we usually seek through natural religion, but we can know God and our own nature through Him alone. To be true and complete, our knowledge of God must represent Him as He is for man, in the actual order of Providence. So, too, knowledge of ourselves to have its due value must represent human nature as it is in its present state. Now without Jesus Christ is this possible? Can we without Him know God as the Repairer and Reclaimer of the human race? Without Jesus Christ can we know our nature in the destiny He has in fact assigned to it, in the means which are at its disposal to lift it from its misery and raise it to the higher sphere of a supernatural life expanded in God Himself? There is no hesitation in Pascal's answer. And this is why he took as his motto: *Tout par Jesus Christ.*"[8]

Akin to this "concreteness" or "fact" element in Pascal's method, is what may be called his direct appeal to the entirety of man's personality. He is all alive to the consciousness that in human nature there is feeling, affection, volition, as well as intellect. "He addresses at once the emotional and the intellectual side of man. He speaks by turns the language of reason and of passion, using with equal skill the arms of dialectics and of sentiment, the forces of conviction as well as of persuasion. Other apologists had said: 'Understand!' Pascal says: 'Understand and feel. Your head as much as your heart demands adhesion to Christianity. Either you must be a Christian or you renounce at once truth and happiness.' His thoughts are instinct with keenest logic and deepest feeling. He wrought them out at once with heart and mind." Hence what Guthlin calls their intense and imperishable timeliness—their *actualité.*

Faith as an act and a habit or virtue of the human soul is the conjoint work of divine grace working alike on the intellect and the will. To Pascal's mind and temperament the

[8] Guthlin, clxix.

volitional element on the one hand, and the influence of grace on the other, appealed most forcibly. To bring the unbeliever to the wish to believe, and so to ask for and receive the light and the strength from on High, is the omnipresent aim of the *Pensées.* With this in view he paints in colors of life the utter blindness and folly of indifference in regard to the problem of human destiny, showing by strong contrasts how the most ordinary self-interest should lead the unbeliever to accept and to practise religious truth and duty. He seeks to destroy the vain pretensions they put forward. "These men," he says, "hold religion in contempt. They hate it and fear lest it be true. To remedy this disorder we must show that religion is not contrary to reason; then that it is venerable, commanding their respect; then show it to be lovable, and thus bring them to wish it were true; and lastly, show them that it is true." "In accordance with this ideal he confronts the infidel with the picture of his isolation and wretchedness; opens out before him the allurements of pride and selfishness, the feebleness of reason and will, the errors to which imagination and custom expose him, the manifold ensnarements that hold him afar from truth and happiness, the contrarieties at the root of his nature." And when he has thus laid bare by the closest, most unsparing psychological searching the inmost lodgment of human misery and helplessness, he brings forward the eternal problem of destiny, which religion alone can solve by bidding man stretch forth his arms to a Divine Liberator. Having reached this stage in the preparation of the unbelieving soul, Pascal points across the ruins of philosophies and helpless creeds to the distant corner of the globe where the Orient from on high, first foretold at the dawn of history, and thenceforward proclaimed and adored along the ages, is seen in the heavenliness and hopefulness of its rising, and is followed to the zenith of its power and its unsetting glory in the never-ending day of Christianity.

To sum up, therefore, the essentials of Pascal's method. It consists, first, in a subjective preparation of the entire soul, mind and will, emotions, feelings, for the divine gift and the human act of faith. The preparation is based on the facts of experience given

in the consciousness and in the conscience of the individual as well as in the historical testimony of the race, as to the misery and despair of life without faith in God and a hereafter. The psychological and moral preparation made, the whole weight of argument is made to rest on the central fact of history, the personality, life, and teaching—wrought out indeed as they had been foretold in prophecy—of the Redeemer, as affording the only solution of the present abnormal state of human nature and life, the only remedy for the existing evils, the only hope of deliverance. Briefly, therefore, the method may be characterized as psychological and moral and historical, as at once subjective and objective, inductive and deductive, analytical and synthetical.

If now from this hasty survey of Pascal's method we run our eye over the recent movement in apologetics, we find the trend in the same direction. Lacordaire, and to some extent Felix and Monsabré, in their Notre Dame Conferences, Nicolas in his *Etudes*, Bougaud in his *Christianisme et les temps présents*, Ollé-Laprune in his *Prix de la Vie*, Fonsegrive in his review articles—amongst the French; Weiss especially, in his *Apologie des Christenthums*, amongst the Germans—to mention only the more generally known—follow substantially the same lines. In this connection also it may be noted as a hopeful sign that non-Catholics, philosophers like Brunetière in his *Science et la Religion*, as also Mallock in his *Life Worth Living*, and more recently Balfour in his *Foundations of Belief*, are also inspired by the same general method.

It is hardly necessary to add that between the Pascalian or modern and the traditional method there is no discord. On the contrary, when pruned now and again of an individual exaggeration,[9] there is fullest harmony and mutual support. The "New Apologetic" adds to the older a fuller philosophical content and builds into the basis of the latter on its concrete side. The traditional method is rigidly scientific; but it is sometimes confined within the limits of an ideal object-sphere, secure in the persuasion that its psychological and ethical pre-

[9] On this head see *De l'Apologetique 'Traditionelle' et de l'Apologetique 'Moderne'* par P. Bachelet.

suppositions are sound and unassailable. Now it is precisely these presuppositions that are called to-day into question, by recent scepticism, by Kantism the father and by positivism the child, so that now the apologist must lay the foundations of his system of proof deep down in philosophy, and in the familiar data of consciousness, that is, in epistemology and psychology. Moreover, he must keep close to the concrete, to what are broadly—and not without at times a convenient vagueness—called facts,—facts the means of verifying which he must keep prominently before the reader's mind. The traditional apologetic relies necessarily and justly on extrinsic criteria—miracles and prophecies—for its demonstration of the existence of divine revelation. The recent method in some hands rejects these extrinsic criteria entirely. This procedure, as was shown in the last July number of this REVIEW, is unwarranted and, in the case of a Catholic apologist, unlawful. Others simply drop these criteria from their line of defence, whilst theoretically admitting their validity. All, however, agree in developing the intrinsic criteria—in making most of the intellectual, moral, and social adaptation of Christianity to the needs and aspirations of human nature—as the mode of argument best adapted to convince the modern mind. In this respect the recent method is a welcome because a useful auxiliary to its senior. Whether and in how far the *Pensées* have been causal in determining the recent trend, or whether the latter be a spontaneous growth from modern conditions, it is not easy to determine. Suffice it to have noted the correspondence.

A word in conclusion in defence of Pascal. Pascal put forward so prominently the efficiency of emotion and will in the genesis of belief in the supernatural that he has been accused of withdrawing the act of faith entirely from the intellectual faculty. Canon Guthlin characterizes the accusation as "a flagrant insult." "With Pascal, as with all Christian philosophers," he maintains, "faith in its integrity is a complex act in which each of our higher faculties has its part; an act which the will facilitates and prepares; in which emotion finds its expansion, its rest, and its ardor; which the mysterious play of divine grace sustains, penetrates, and transforms; but which above all

is essentially formed by the intellect and pronounced by reason: *ab intellectu elicitus*, as the school phrases it." The *Pensées*, embodying as they do the desultory, unsystematized, and unrevised jottings of their author, contain, as is natural to expect, passages that are hard to be understood, some that are apparently contradictory, many that demand careful and benign interpretation to save them from the charge of scepticism or heresy. That Pascal's mind was not really impregnated with either of the latter mental disorders M. Guthlin argues strongly. Certainly the following beautiful sentiment, which Pascal puts into the mouth of Divine Wisdom, goes far to prove that his view of the nature of faith was both sane and orthodox: "Je n'entends pas que vous soumettiez votre creance à moi *sans raison*, et ne pretends pas vous soumettre avec tyrannie. Je ne pretends pas aussi vous rendre raison de toute chose; et pour accorder ces contrarietées, j'entends vous faire voir clairement *par des preuves convaincantes*, des *marques divines* en moi, qui vous *convainquent* de ce que je suis, et *m'attirent autorité* par des merveilles et *des preuves que vous ne puissiez refuser;* et qu'ensuite vous croyiez sûrement les choses *que je vous enseigne* quand vous n'y trouverez autre sujet de les refuser, sinon que vous ne pouvez par vous-même *connaitre* si elles sont ou non." [10]

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CHURCH BUILDING.

THE PRIEST AND THE ARCHITECT.

I.

AMONG the various duties that await a priest in this country, one of the most ordinary, and most important in many ways, is the building, or enlarging, or remodelling, or decorating, or furnishing of churches. The building of churches proceeds with us at a rate absolutely unknown in any other part of the world. The natural growth of our Catholic population,

[10] lxvi.

and still more the steady influx of Catholic immigrants from various parts of Europe, bringing with them the faith and religious practices they had learned in their first homes, create a corresponding demand for new places of worship in most parts of this vast continent. Many of the older churches, rapidly constructed years ago to meet the most pressing needs, are being extended or replaced by structures more sumptuous and more durable. The work of decoration, the erection of altars and statues, etc., the purchase of vestments and sacred vessels, etc., proceed without interruption, and everywhere.

That in all this the priest has a direct and deep interest requires no demonstration. Upon him devolves the duty of ascertaining the religious needs, material as well as purely spiritual, of his people, and of providing for them to the best of his abilities. Not only has he to order the work and to pay for it, but he has to see that it be carried out in the most suitable and satisfactory manner possible. Everything must come in some way under his direction or inspiration.

To meet such requirements fully and effectively would demand on his part, besides much practical information, an amount of technical and artistic knowledge scarce ever to be expected and very seldom to be found in a priest. But between perfect knowledge and blank ignorance there are many degrees. There is such a thing as knowing something about the work to be done and the right manner of doing it. There are general principles and practical rules, easily learned, which enable a man of cultured mind to form a judgment of what is done and occasionally to make happy suggestions regarding it; whereas to know nothing is too often to be at the mercy of architects, contractors, workmen of all kinds, who consult their interests or follow their fancies—all, of course, at the expense of the parish and the pastor.

But there is something worse for a priest engaged in such concerns than not knowing; it is to imagine he knows when he does not, and to act accordingly, attempting what is impossible, giving wrong directions, committing grave mistakes which might have been easily avoided by getting proper advice, and having to feel the bitterness of it for the rest of his life. How

often large sums—the people's hard-earned money—are thus wasted, and sometimes worse than wasted, on the raising of unsightly structures, an eyesore to the inhabitants and a standing disgrace to those who planned them! And when the latter awaken at last to the fact, what a source of humiliation and misery to have their error staring them in the face every day! How gladly would they make a pecuniary sacrifice to remove it, or hail as a blessing the accident that would rid them of so unwelcome a sight! But to no purpose. There it stands and there it will remain an abiding monument of their presumption, or obstinacy, or blindness.

When the priest, on the contrary, knows enough to realize his limitations, or, better still, enough to inspire or to follow intelligently what is being done, his influence may be of the greatest value. To him it may be due that there will be nothing to alter subsequently, nothing with which a person of taste will find fault at any time; that there will remain a work done more carefully and more cheaply, and which successive generations will continue to look upon with pleasure and pride.

But, it may be asked, is knowledge of this kind within the reach of an ordinary priest? In the majority of cases it undoubtedly is. But we must explain. It is not a question of making them architects, or sculptors, or decorators, or builders. Such are made only by scientific professional training. But there are many principles underlying these different arts which may be easily learnt; there is a certain practical knowledge of them which comes to many without effort and almost unconsciously. They have shared in such works in some capacity or another, or they have grown up among them, watching intelligently what was done and listening to what was said of it. Even where such stimulation was wanting, the inborn taste may have been awakened and sustained by seeing those photographs and drawings of things beautiful so widely diffused among us at the present day. However the knowledge may be got, we not infrequently find it among the clergy. We have in their ranks self-taught architects who can plan, draw, superintend ordinary work, needing at most a little professional help.

Finally, room might be found in the seminary courses of the country for imparting something of this kind of knowledge. In several European seminaries it is taught in connection with Liturgy, not indeed so much for the purposes we have presently in view, as to enable the clerical youth to determine the date and to appreciate the value of the architectural remains and of the treasures of art amid which they live; yet the practical rules incidentally recalled and the principles laid down and dwelt upon would go far to meet even our requirements. Lastly, there are manuals (of which more later on) bearing on the different branches of the general subject, a careful study of which would prove most serviceable to a priest engaged in building a church or any other ecclesiastical structure.

II.

But long before the question of art or taste arises, the priest who contemplates the erection of a building, be it a church, or a school, or a hall, or a residence, parochial or conventual, has many things to consider and to decide upon almost entirely by himself. He must know, first of all, what he wants, that is, what needs, present and prospective, he has to provide for. The simplest structure is destined to answer a variety of purposes, every one of which has to be thought of. A church has to meet all the requirements of parish work—Sunday and week-day services, high and low Masses, preaching, Sunday-schools, baptisms, special devotions, shrines, confraternities, etc. Each has to be kept in view, and considered in its connection with the others. The projector must be clear with himself as to their relative importance, and see distinctly what is essential, what is important, what is merely desirable if it can be secured. Too much consideration cannot be given to particulars before the work is begun or even planned. Only by a considerable amount of reflection can the best attainable results be reached and the most regrettable inadvertencies avoided. Afterthoughts are usually expensive things, and of all the sources of unavailing regret, precipitancy is undoubtedly the most abundant.

The priest, therefore, who proposes to build cannot think too long or too often of what is before him. Nor is this enough. He should go about and see what others have done. He should talk with those who have practical and sometimes dearly bought experience, and get them to consider carefully all the particulars of his case. What may be gained by securing this manner of help, and what is lost every day by neglecting it, is simply incalculable.

There are two things more upon which the prospective builder has to exercise his judgment: the *resources* upon which he may reckon, and the *site* to be chosen.

The question of resources, present or probable, is of course an essential one. In fact, in a great measure all the rest must depend upon it. Methods will naturally vary with the circumstances. Those who can afford to wait will often prefer to proceed with the work only according as they have money to pay for it. Others who cannot or will not wait are compelled to borrow. In former times priests were left in such questions to their own judgment, not infrequently with the most deplorable results. But now, diocesan regulations and the decrees of the last Council of Baltimore, if conformed to, will secure them sufficiently against indiscreet action.

The question of site is obviously one of the first to be considered. Sometimes there is no choice. In that case it only remains to make the most of what one has or can get; and the most proves often much more than was originally anticipated. Better, as a rule, wait than be satisfied with a site decidedly objectionable. If the selection of the site depends upon the pastor, he will naturally choose: (1) A *central spot*, or one which, with the development of the population, will become central in the near future. The choice from this point of view is occasionally one of nice discrimination, and a mistaken calculation may lead to irreparable inconvenience. (2) An *accessible spot*,—accessible to the building materials, and still more, accessible to the faithful when the church is built. (3) A *commanding site*, where the church may catch the eye, reveal its presence, and exhibit to all the beauty it may possess. But such an advantage should not be bought at

the cost of considerable inconvenience to the people. Better by far a church inconspicuous, but frequently filled with worshippers, than one looked up to admiringly from afar but remaining unfrequented. (4) An *open site*, as far as possible, to allow the church to stand out and be seen in all its parts, and to secure sufficient room for schools and other buildings which naturally spring up around a church. To purchase a considerable portion of the land upon which the church is built often proves an excellent investment on account of the increase of value of the building lots, sometimes due to the very presence of the church and schools. A judicious investment of the kind has more than once sufficed to cover the cost of the whole group of ecclesiastical buildings.

III.

Having thus prepared the way for his contemplated work, the priest, whom we suppose unable to plan and direct it by himself, has now to call in one on whom the execution must henceforth mainly depend—the architect.

The share of the architect is paramount in all matters of construction. The workmen who build and decorate a church do so under his supreme direction. It is he who conceives the structure and thinks it out in all its particulars. To do so with competence implies the most varied gifts: imagination, creative power, artistic taste, a sound judgment, a knowledge of mathematics, physical science, drawing, etc. The work of the architect in the preparation of drawings is one of considerable precision and minuteness. Every detail has to be gone into and drawn, or marked out with the greatest accuracy. He has much to say in the choice of materials, and must know all about their cost and fitness for the different purposes to which they are to be applied. He has to give estimates, when required, of each portion of the building. If he superintends, as commonly happens, the execution of his own plans, he has to be familiar with all the technical work of masons, carpenters, plumbers, etc., to know the sort of work and the amount of work that each may be fairly expected to do. In

this latter capacity he represents and protects the interests of the pastor and the people against the dishonesty or the carelessness of contractors or of the workmen. In short, he has, more or less, everything in his hands, and upon him it will ultimately depend whether the structure will be suitable or inconvenient, economical or expensive, unsightly or beautiful.

From this it is easy to gather how important it is to choose the right man. His ability and experience, his assiduity, his tendency to economy or to lavishness, the amount of care he is likely to bestow on the work, his honesty and trustworthiness,—everything has to be considered and weighed well. The same man may be able and unscrupulous, or very honest and very incompetent. The very best of them have to be looked after. Pressure of business may tempt them to neglect details; or they are artists and indulge in fancies which others have to pay for; or they draw people incautiously into deep waters and leave them there, because their concern is to do credit to themselves, regardless of the resources or the convenience of their clients.

To find a faultless architect for church building is difficult everywhere; it is particularly difficult in this country. Most members of the profession lack the very desirable condition of experience, being almost entirely engaged in other kinds of work. And then, with comparatively few exceptions, they are deficient in general training. They may be expert draughtsmen, intelligent builders; but too often the true artistic sense is missing in them. Nor can it well be otherwise. In European countries they would have grown up amid the glorious relics of antiquity, the beautiful monuments of the Middle Ages, and the noble creations of modern art; they would have imbibed the religious as well as the æsthetic traditions of the past and unconsciously infused them into their own work. Here they look around in vain for any such inspirations. Our cities, indeed, exhibit the most advanced applications of modern science, the highest and most valuable products of modern invention and discovery. When it is a question of securing the greatest convenience, we have little to learn from other countries, while they are constantly borrowing

from us. But in the region of art it is exactly the opposite. We have to learn everything from them. Artistic taste is not a spontaneous growth anywhere. It has to be transplanted from without, and it is slow to take root, slow to develop in a hitherto uncultivated soil. Most of our cities and towns have sprung up almost entire strangers to it. We have regular streets and comfortable houses without end, but unredeemed in their monotony by any production of art that one cares to see and remember. This is why no artist, and especially no architect, is looked upon as well trained among us unless he has frequented the schools and lived in the æsthetic atmosphere of Old World countries. But such cannot always be found; nor, indeed, is it always necessary, either because the work to be done is little more than practical, or because native genius sometimes reveals itself amid the most ordinary, not to say unfavorable, surroundings. The best religious architect this country has known, the late Mr. Keely, was almost entirely a self-taught man.

The priest then chooses his architect and sets before him a problem which may always be formulated thus: to conceive and to plan, on scientific and artistic principles, and at a cost approximately fixed, a structure destined to meet, more or less completely, a given number of practical requirements. The whole merit of the architect is in finding the best possible solution. To reach it requires, besides professional competency, a considerable amount of thought. An architect cannot think too much or too long. The best solutions are sometimes the very last to come, even though perfectly obvious when they are reached. They often come too late, when the work is begun on other lines and has to be followed out, as it was originally planned. At their best, plans are always in the nature of a compromise. Beauty, solidity, convenience, economy, have each and all their respective claims, none of which can be exclusively regarded or entirely ignored. The final conclusion is reached through the combined wisdom of the architect and the priest who has appealed to him. Between them, too, it must be a matter of compromise. Neither can insist on having his own way in everything. The archi-

tect may suggest proportions or materials, a style of structure or of decoration entailing too much cost; or he may be tempted to sacrifice convenience to artistic effect, to all which the priest will naturally object. The priest in turn may call for combinations and arrangements unpractical or artistically wrong, which the architect will rightly decline to carry out. In such cases obstinacy on either side invariably leads to regrettable consequences. The duty of both parties is to seek to thoroughly understand each other's point of view and to go as far as is possible to meet each other's wishes. When the problem is worked out in that spirit, agreement is very soon reached on all points.

The points to be discussed together are many: the form and proportions of the building; the materials and style; the difficult problem of heating and of ventilation; the lighting, natural and artificial; the position and size of sacristy; arrangement and purposes of basement; provision for bells, etc., etc. It is only when an agreement has been reached in regard to all these points that the architect can begin his technical work, that is, his drawings. Previous to this he may indeed, like any other skilled draughtsman, make sketches of the intended building, representing what it is likely to be, as seen from different points of view. These sketches may be very helpful to the clerical builder, who, before coming to a final decision, wishes to have a fairly accurate conception of the appearance of the work if carried out as intended. The architect himself is often benefited by such work as completing more accurately the picture he had already formed in his imagination. But the drawings proper of the architect are something more mechanical. They appeal less to the eye; but they determine with mathematical accuracy, and to those concerned they convey an abundance of information regarding the projected building, its exact length, breadth, thickness of walls, nature of materials, general aspects, position and size of doors, windows, passages, stairs, etc., etc. All this is indicated by a method of conventional delineation not unlike that used in geographical maps to represent roads, tracks, mountains, rivers, etc. With a little practice anybody can

learn to read them offhand and discuss the features they represent, as if they were spread out before him. Nobody engaged in building can afford to remain unacquainted with this manner of representation.

The drawings supplied by the architect are: first, the *ground plan*, with plan of basement; secondly, *elevations*, or geometrical representation of front, back, and sides; thirdly, *sections*, horizontal or vertical, longitudinal or transverse; fourthly, important or special details. Besides these, he may be called upon to supply an indefinite number of drawings of mouldings, ornaments, archstones, etc. Only thus can he make sure that what he wants is understood and will be carried out satisfactorily.

It now remains to carry out the plans as finally agreed upon, and an appeal is made to those capable of executing them. Each department, such as the work of the mason, the carpenter, the slater, the decorator, may be the object of distinct bids or tenders; or the same contractors may undertake to do the whole work. The choice of the contractor is in the hands of the priest, who will naturally take counsel with the architect, but is ultimately guided by his own judgment, based, not merely on the figures at which the contractors undertake to do the work, but on the reputation which they enjoy as to honesty, ability, thoroughness of work, etc. It is sometimes advisable to bind them to the completion of the work within a given time, under pain of forfeiting so much a day until it is finished.

The contracts once signed, the work may begin. It proceeds under the superintendence of the architect, or his clerk, or some other competent person—it may be of the pastor himself, if he understands sufficiently what is to be done and how it is to be done. The task of supervision is one of the greatest importance. It requires constant watchfulness. Workmen will do things hurriedly or carelessly unless their work is followed up in detail at every stage by some competent person to whom they are responsible. Contractors are only too ready to overlook such things, if not to suggest and encourage them. At the same time it is possible to be too exacting, and tact and

judgment are necessary to avoid interfering when there is no real need of it, and, when requisite, to do so in such a way as to make interference acceptable. There is nothing more provoking for those engaged in a work than the constant, fussy intermeddling of other people, especially if they are considered not to be competent judges.

And now, before leaving the general subject, we may be permitted to point out one of the chief causes of what is unsatisfactory in our churches. It is undue haste. The national temperament may be responsible for it. We are prompt to conceive and to resolve, and once we have begun anything we rush to the end, impatient of delay. We want to enjoy things at once, or to have done with them and turn to something else. As regards churches in particular, contractors, architects, priests, people, all unite in longing to see the work completed. Yet solid work is usually slow work. Artistic work is slow work. The great churches of Europe took years to build, many of them centuries. The builders, sooner than carry on the work in an unworthy manner, preferred to wait. There may be a pressing need to use a church, but there is nothing like the same need to finish it. The great cathedrals of Florence, of Cologne, several mediæval cathedrals of France, have gone for hundreds of years without their noble façades, and have got them only in our time. There is no urgency as to filling the empty niches with statuary or covering the walls with paintings, until both can be done satisfactorily. A church may be built in view of future extensions and serve its purpose fully until they are needed. Plain windows are better any time than bad stained glass, and poor work once in position effectually bars the way to better. Nothing is more trying to a man of taste than to find in his church at every step unsightly things which he can neither improve nor remove. The rule, therefore, should be: Wait until what there is to be done may be well done.

J. HOGAN.

Brighton, Mass.

MY NEW CURATE.

XVII.—A Clerical Symposium.

THERE is no law, supernatural or natural, forbidding us (who, if we have not many of the crosses, neither have we many of the pleasures of this life) from meeting sometimes, and carrying out St. Paul's prescriptions in the matter of hospitality. I believe, indeed, his words,—and he was a wise, kind saint,—apply principally to bishops; but why should not we imitate our superiors afar off, and practise the kindly virtue? It is good to meet sometimes and exchange opinions; it softens the asperities of daily life, makes the young think reverently of the old, and the old charitably of the young. At least, these are my views, and acting upon them there is always an open door and a *Cead Milé Failté* for a brother; and a few times in the year I try to gather around me my dear friends, and thus to cement those bonds of friendship that make life a little more pleasant, and, perhaps, may keep our memories green. Sometimes, indeed, my dear old friends object to face a drive of eight or ten miles on a cold night in winter; but the young fellows always come. Nothing but extreme urgency would keep them away from an evening with Daddy Dan. Now, we have no nonsense, nor soups, nor entrées, which some of my more fashionable confrères are at present affecting, if you please; but a plain turkey and ham, and a roast leg of mutton, and a few little trimmings to fill up vacant spaces. There is an old tradition, too, in Ireland, which I keep to pretty closely—never to invite more than the Muses, nor less than the Graces; but on this occasion—it was during the Octave of the Epiphany—I departed from the custom, and, owing to a few disappointments, the ominous number of thirteen sat down to dinner. I must say, however, it had not a paralyzing effect on the appetites of my guests, nor did they appear to have any apprehensions of a sudden call to the places where turkeys and good mutton are not appreciated. There were a few jokes about the intolerable longevity of certain parish priests; and when my curate, who occupied the vice-chair with infinite grace and dignity, remarked in his own grand style

that "really da Vinci's 'Last Supper' was responsible for that unhallowed superstition, and there really was nothing in it," some few wags professed themselves greatly relieved, and showed it by new-born zeal in the avocations of the evening. My duties as host engrossed all my attention, until the table was cleared for action; and the call for coffee from eight out of thirteen guests recalled me to my favorite meditation on the mighty yet silent revolution that is progressing in the Irish Church.

I have been now in touch with three generations of Irish priests, each as distinct from the other, and marked by as distinctive characteristics, as those which differentiate an Anglican parson from a mediæval monk. My early education was colored by contact with the polished, studious, timid priests, who, educated in Continental seminaries, introduced into Ireland all the grace and dignity and holiness, and all the dread of secular authority with the slight tendency to compromise, that seemed to have marked the French clergy, at least in the years immediately succeeding the revolutions and the Napoleonic wars. These were the good men who fraternized with landlords, and lent their congregations to a neighboring parson on the occasion of some Governmental visitation; who were slightly tinged with Gallican ideas, and hated progress and the troubles that always accompany it. They were holy, good, kindly men, but they could hardly be called officers of the Church Militant. Then came Maynooth, which, founded on Governmental subsidies, poured from its gates the strongest, fiercest, most fearless army of priests that ever fought for the spiritual and temporal interests of the people,—men of large physique and iron constitutions, who spent ten hours a day on horseback, despised French claret, loved their people and chastised them like fathers, but were prepared to defend them with their lives and the outpouring of their blood against their hereditary enemies. Intense in their faith, of stainless lives and spotless reputations, their words cut like razors, and their hands smote like lightning; but they had the hearts of mothers for the little ones of their flocks. They had the classics at their fingers' ends, could roll out lines from Virgil or Horace

at an after-dinner speech, and had a profound contempt of English literature. In theology they were rigorists, too much disposed to defer absolution and to give long penances. They had a cordial dislike for new devotions, believing that Christmas and Easter Communion was quite enough for ordinary sanctity. Later on they became more generous, but they clung with tenacity to the Brown Scapular and the First Sunday of the month. I am quite sure they have turned somersaults in their graves since the introduction of the myriad devotions that are now distracting and edifying the faithful. But they could make, and, alas! too often perhaps for Christian modesty, they did make, the proud boast that they kept alive the people's faith, imbued them with a sense of the loftiest morality, and instilled a sense of intense horror for such violations of Church precepts as a *communicatio cum hereticis in divinis*, or the touching of flesh meat on a day of abstinence. I believe I belong to that school, though my sympathies are wide enough for all. And as in theology, I am quite prepared to embrace Thomists, and Scotists, and Molinists, Nominalists and Realists in fraternal charity, so, too, am I prepared to recognize and appreciate the traits and characteristics of the different generations of clerics in the Irish Church. Sometimes, perhaps, through the vanity that clings to us all to the end, I play the part of "laudator temporis acti," and then the young fellows shout:

"Ah, but, Father Dan, they were giants in those days."

And the tags and shreds of poor human nature wave in the wind of flattery; and I feel grateful for the modest appreciation of a generation that has no sympathy with our own.

Then, down there, below the water-line of gray heads is the coming generation of Irish priests, who, like the λαμπαδηφόροι of old in the Athenian games, will take the torch of faith from our hands and carry it to the Acropolis of Heaven—clean-cut, small of stature, keen-faced, bicycle-riding, coffee-drinking, encyclopædic young fellows, who will give a good account of themselves, I think, in the battles of the near future. It is highly amusing to a disinterested spectator, like myself, to watch the tolerant contempt with which the older generation regards the younger. They have as much con-

tempt for coffee as for ceremonies; and I think their mistakes in the latter would form a handsome volume of *errata*, or add another appendix to our valuable compendiums. To ask one of these old men to pass a cup of coffee is equivalent to asking a Hebrew of the strict observance to carve a ham, or a Hindoo to eat from the same dish with a Christian. And many other objects that the passing generation held in high esteem are "gods of the Gentiles" to the younger. They laugh profanely at that aureole of distinction that used hang around the heads of successful students, declaring that a man's education only commences when he leaves college, and that his academical training was but the sword-exercise of the gymnasium; and they speak dreadful things about evolution and modern interpretation, and the new methods of hermeneutics, and polychrome Bibles; and they laugh at the idea of the world's creation in six days; and altogether, they disturb and disquiet the dreams of the staid and stately veterans of the Famine years, and make them forecast a dismal future for Ireland when German metaphysics and coffee will first impair, and then destroy, the sacred traditions of Irish faith. And yet, these young priests inherit the best elements of the grand inheritance that has come down to them. Their passionate devotion to their faith is only rivalled by their passionate devotion to the Motherland. Everyone of them belongs to that great world-wide organization of Priests-Adorers, which, cradled in the dying years of our century, will grow to a gigantic stature in the next; for at last it has dawned upon the world that around this sacred doctrine and devotion, as around an oriflamme, the great battles of the twentieth century will rage. And they have as tender and passionate a love for the solitary isle in the wintry western seas as ever brought a film to the eyes of exile, or lighted the battle-fires in the hearts of her heroes and kings. And with all my ancient prejudices in favor of my own caste, I see clearly that the equipments of the new generation are best suited to modern needs. The bugle-call of the future will sound the retreat for the ancient cavalry and the Old Guard, and sing out: Forward, the Light Brigade!

This evening, as usual, the conversation was discursive. It ranged over the whole area of human knowledge and experience, from the price of a horse to Lehmkuhl's Latinity, and from the last political speech to the everlasting question, ever discussed and never decided—what is meant by the month's residence as a condition for the acquisition of a domicile. That horrible drug was irritating the nerves of the younger men, until I heard, as in a dream, a Babel of voices—"The two Ballerini,"—"They'll never arrest him,"—"He'll certainly fire on the people,"—"Daniel never wrote that book, I tell you,"—"'Tis only a ringbone,"—"Fifty times worse than a sprain,"—"He got it in the Gregorian University,"—"Paddy Murray, George Crolly,"—"I admire Balfour for his profound knowledge of metaphysics,"—"Did you see the article in the *Record* about the Spanish dispensation?"—"He's got a first-class mission in Ballarat,"—"No, the lessons were from the Scripture occurring,"—"I don't think we're bound to these Masses,"—"'Twas a fine sermon, but too flowery for my tastes,"—"Yes, we expect a good Shrove this year,"—"His *Data of Ethics* won't stand examination,"—"Our fellows will lick yours well next time,"—"Picking the grapes and lemons at Tivoli,"—"Poor old Kirby, what an age he is,"—"'Twilight and evening bell, and after that the dark, And may there be no sadness of farewell, when I embark,' that's the way it runs,"—"He cut in his physic year, and is running a paper in Boston,"—"It is up now to thirty-five shillings a ton, and will go higher," etc., etc. The older men, under the more kindly influence, were calm as sophomores. Amidst the whirlpool of words, they clung to two sheet-anchors—O'Connell in politics, and St. Alphonsus in theology.

At last, the conversation simmered down into an academic debate, whether the centripetal system, which concentrates all Irish students in Maynooth, or the centrifugal, which sends them scampering over the Continent to the ancient universities, was the better. This was a calm, judicious tournament, except now and again, when I had to touch the gong, and say:

"Gentlemen, only three at a time, if you please."

It was a curious thing to notice that those who had studied in Maynooth were very much in favor of a Continental education; and those who had been in foreign universities were rather inclined to give the verdict for Maynooth.

"You see," said one, "it is an education in itself to go abroad. It means expansion, and expansion is education. Then you have the immense advantage of being able to learn and master the foreign languages and literature, and nowadays a man that can't speak French at least is a very helpless creature."

"You take it for granted," replied another, "that residence abroad ensures a knowledge of French. I spent six years in the seminary at N——, and except *cela va sans dire*, *tant pis*, and a few other colloquialisms, which you will find on the last page of an English dictionary, I might as well have been in Timbuctoo."

"Well," said my curate,—and though he is not very popular, somehow or other his words appear to carry great weight,—"I must confess that the regret of my life is that I had not an opportunity of studying in Rome, just as the hope of my life is that I shall see Rome before I die. I consider that the greatest Irish college in the world, in numbers and in the influence that arises from intellectual superiority, should be somewhere within the shadows of the Seven Hills."

"Why not transfer the Dunboyne, with all its endowments and emoluments, to Rome?" asked a young, eager fellow, who says he can read the Office, going ten miles an hour on the bicycle.

"'Twouldn't ever do," said a Roman student; "you must be brought up in Rome to understand its spirit. Transplanted shoots never thrive there."

"Psha!" said an old Maynooth man, who had been listening impatiently to these suggestions; "we forget more theology in Maynooth than you ever learned."

"I don't want to disparage your knowledge of theology, Father," said my curate, sweetly, "but you know there are other elements in priestly education besides the mere propositions, and the *solvuntur objecta* of theology. And it is in

Rome these subtle and almost intangible accomplishments are acquired."

Now, this was getting a little warm; so I winked at a young fellow down along the table, and he took the hint promptly, and cried out:—"Look here, Father Dan, this is tiresome. Tell us how you managed the Irish Brigade in France in the fifties. Weren't they going to throw Marseilles into the sea?"

"Now, now," said I, "that won't do. I'm not going to be trotting out that old chestnut at every dinner party. Let us have a song!"

And we had, and a good many of them—dear, old Irish melodies that would melt an icicle and put blood into a marble statue. No nonsense at my table, I assure you. No operatic rubbish, but genuine Irish music, with the right lilt and the right sentiment. I did let a young fellow once sing: "I Dreamt that I Dwelt in Marble Halls;" but I told him never to repeat it. But it was worth while going miles to hear my curate singing, in his own fine voice, that superb ballad of that true and gentle patriot, Thomas Davis: "The Mess-tent is Full, and the Glasses are Set."

Dear me! what a mercurial race we are; and how the mercury runs up and down in the barometer of our human hearts! I could see the young priests' faces whitening at the words:

> God prosper old Ireland! You'd think them afraid,
> So pale grew the chiefs of the Irish Brigade!—

and softening out in lines of tenderness when the end came:

> For, on far foreign fields, from Dunkirk to Belgrade,
> Lie the soldiers and chiefs of the Irish Brigade.

Then we had "The West's Awake," and "Dear Land," and then we all arose and sang together, "God bless the Pope, the great, the good." I was going to say "sang in unison," but I am afraid I should be trespassing on the sacred precincts of truth; yet if that grand old man in Rome, that electric spark in the vase of alabaster, sitting in that lonely chamber, behind the long, empty, gas-lit state apartments, could hear those

voices there above the western seas, he would surely realize more keenly what he understands already, that he can always call upon his Irish reserves to ring, as with a fence of steel, the chair and the prerogatives of Peter.

Then came the "Good-nights." I pulled aside an old friend, a great theologian, who has all kinds of musty, dusty, leather-bound, water-stained volumes on his shelves.

"Did you ever hear," I whispered, "of a mysterious thing, called the *Kampaner Thal?*"

"Never," he said emphatically.

"You couldn't conjecture what it is?"

"No," he said, with deliberation; "but I can aver it is neither Greek, Latin, nor Irish."

"Would you mind looking up your cyclopædias," I pleaded, "and letting me know immediately that you find it?"

"Of course," he replied. Then, jerking his thumb over his shoulder: "I suppose it is this chap?"

"It is," I said. "He reads a good deal—"

"Look here, Father Dan, I don't know what we're coming to. Did you ever see such a sight as that table to-night?"

"Never," I replied, resignedly.

"Would any one believe, when we came on the mission, that we'd live to see such things? Why, these fellows talk up to us as if we were their equals. Don't you remember when a curate daren't open his mouth at table?"

"Of course," I replied, demurely.

"And it is only now I am beginning to discover the vagaries of this chap of mine. Do you know what he wants? A shrine, if you please — some kind of picture, with candles lighting before it all day. 'Can't you say your Rosary,' I said, 'like your betters?' No, he should have the shrine. And now he wants to force on Benediction every Sunday — not every first Sunday of the month, but every Sunday, if you please. And he has a big red lamp, burning in what he calls his oratory. You can see it miles away. I say to the boys, 'Don't be afraid to put to sea at night now, boys. Begor, ye've got a lighthouse at last.' Well, good-by! What's this thing you want?"

And he jotted down the name, I presume phonetically, in his note-book. Now, mind, that man has not had a scandal in his parish for fourteen years; and he is up to his neck in securities for half the farmers of the district.

All this time, shrinking into an obscure corner of the hall, was my Curé d'Ars, as I call him. He now came forward to say good-night, his thin face wreathed in smiles, and his two hands stretched out in thankfulness.

"Good-night, Father Dan, and a thousand thanks. I never spent a pleasanter evening. What fine young fellows! So clever, so jolly, and so edifying! Won't it be a satisfaction for us when we are going, to leave behind us such splendid safeguards of the faith?"

His curate was waiting respectfully. He now got the little man into his great-coat, and buttoned it from collar to boot, the latter murmuring his thanks all the time:

"Dear me! dear me! what a trouble I am! Many thanks! many thanks! There, now, I am all right!"

Then his muffler was wrapped carefully around his neck by this big grenadier, and his gloves were drawn over his hands.

"Dear me! dear me! how good! how kind! I'm a regular mummy! a real Egyptian mummy, Father Dan! Good-night! good-night! Dear me, what a pleasant gathering!"

And the stalwart curate lifted him on his car, as if he were an infant.

A few days later we had a long chat over many things, I and my curate.

When he was going, he said:

"That was a real jolly evening, Father Dan! I never enjoyed anything so much!"

"Yes," I said, "and you had a splendid audience for that noble song!"

"Yes, indeed; they were very kind."

"Oh, I don't mean *in foro interno*," I said, "but *in foro externo*. There was a good crowd outside the window!"

"My God!" he cried, quite shocked. "What a scandal!"

"Not a bit of it," I said; "you've gone up a hundred per cent. in the estimation of the villagers. There was a real fight for the window-sill. But your friend, Jem Deady, captured it."

He looked dreadfully annoyed.

"Jem says that he kept awake all night trying to remember the notes; and if you'd give him the words of the song and whistle it—"

"What!" said Father Letheby, like a pistol-shot.

"And if you'd give him two or three audiences—I suppose he means rehearsals on the piano—he is quite sure—"

! !! !!!

Dear me! how some people despise popularity!

XVIII.—The Kampaner Thal.

Events are thickening around me these winter days; and much oftener than in past years am I compelled to lay aside my pet authors, when my lamp is lighted, and my fire is sparkling merrily, whilst the earth is waking up from its winter's sleep, and stretching out its hands in the feeble lengthening of the evenings towards the approaching spring. This evening I had an unexpected visitor—no less a person than Reginald Ormsby, the betrothed of Bittra. He came in modestly and apologetically, with all that gentlemanly deference that is so characteristic of the British officer. He made a nice little speech, explaining his reasons for visiting me so late, and mildly deprecating the anger of such a potentate as the parish priest of Kilronan. I had pulled the bell in the meantime, and Hannah had brought in the "materials;" and in reply to his pretty eloquence, I merely pushed the decanter towards him, and said:

"Go ahead!"

He filled his wine-glass with a firm hand, until the blessed liquor made an arc of a circle on the summit; then tilted it over into the tumbler, without spilling a drop, then filled the tumbler to the top with hot water, and I said in my own mind: "He'll do."

"Of course," I said, after this little ceremony had been proceeded with, "you smoke?"

"I shouldn't venture to think of smoking in your pretty parlor, sir," said he. "You know cigar smoke hangs around the curtains for days, and—"

"Never mind the curtains," I replied. "I don't keep Havanas here, though I suppose we must soon, as that appears to be a constituent in the new education to which we, old fossils, are being subjected. But if you have a cigar-case about you, light up, like a good fellow. You have to say something of importance, I think, and they say a cigar promotes easy and consecutive thought."

"Very many thanks, sir," he said. "Then, with your permission, I will."

He smoked quietly for a few seconds, and it was a good cigar, I can tell you. The fragrance filled the whole house. Then I broke the ice.

"Now, my curate has had several conferences with you about religion, and he told me he was going to try the *Kampaner Thal*."

"Oh, yes! so he did, indeed. He has been very kind."

I should say here that my theological friend and neighbor had written me: "I have hunted up all my cyclopædias, and can find no trace whatever of that thing about which you were inquiring. From the word *Kampaner*, I suspect it has something to do with bells. Perhaps your curate wants a chime for your cathedral at Kilronan. When you get them, spare out C sharp, or B flat, and put it around his neck, that we may know where to find him. Yours truly—"

"Now," I said to Mr. Ormsby, "I do not know whether that *Kampaner Thal* is bird, beast, fish, or insect; whether it is a powerful drug or a new system of hypnotism."

"Oh, 'tis none of these dreadful things," he said, laughing; "'tis only a little book. Here it is! I always carry it about with me. It is really very beautiful."

I handled the little duodecimo with suspicion; then gave it back.

"It has done you a lot of good, I suppose?" I said, I am afraid, with a certain amount of contempt.

"I can't say it has," he replied sadly; then lapsed into moody reflection.

Now, gloom is the one thing I cannot tolerate; so to rouse him from his reverie, and possibly from a slight, venial prompting of curiosity, I asked him to read some passages for me.

"My old sight cannot bear much of a strain," I said, "and the print is mighty small. Now, like a good fellow, pick out some good things, and read them slowly, for, perhaps, I may require to punctuate them."

So he read in a calm, even monotone, without inflection, but with many pauses, whilst I watched every syllable and measured it.

"I have a strong objection to a *voyage pittoresque* through the planets; we bear in our own breasts a heaven full of constellations. There is in our hearts an inward, spiritual world, that breaks like a sun upon the clouds of the outward world. I mean that inward universe of goodness, beauty, and truth—three worlds that are neither part, nor shoot, nor copy of the outward. We are less astonished at the incomprehensible existence of these transcendental heavens because they are always there, and we foolishly imagine that we create, when we merely perceive them. After *what model*, with what *plastic power*, and *from what*, could we create these same spiritual worlds? The atheist should ask himself how he received the giant idea of God, that he has neither opposed nor embodied. An idea that has not grown up by comparing different degrees of greatness, as it is the opposite of every measure and degree. In fact, the atheist speaks as others of *prototype* and *original*."

"Stop there," I cried; "why that is the ontological argument of St. Anselm, adopted afterwards by a soldier philosopher like yourself, called Descartes. There's nothing new under the sun. It is wonderful how modern artists can refurbish our old Masters and make wonderful pictures from them!"

"Quite so," he replied, "in lieu of yourselves. There, now, I am always too precipitate; pardon me, sir, if I am too bold; but you Catholics have a wonderful talent for burying your treasures in napkins. Have you any treatise on the immortality of the soul in English, and in such a style as this?"

"I am afraid," I replied, as I looked askance at the volume,

"that just now I cannot mention one. But go on, if it does not tire you. Time is the cheapest thing we have in Ireland."

He continued:

"The inward world, that is indeed more splendid and admirable than the outward, needs another heaven than the one above us, and a higher world than that the sun warms; therefore, we say justly, not a second *earth*, or globe, but a second world beyond this universe."

Gione interrupted me: "And every virtuous and wise man is a proof of another world."

"And," continued Nadine quickly, "every one who undeservedly suffers."

"Yes," I answered; "that is what draws our thread of life through a long eternity. The threefold echo of virtue, truth, and beauty, created by the music of the spheres, calls us from this hollow earth to the neighborhood of the music. Why and wherefore were these desires given us? Merely that, like a swallowed diamond, they should slowly cut through our earthly covering. Wherefore were we placed upon this ball of earth, creatures with light wings, if instead of soaring with our wings of ether, we are to fall back into the earth-clods of our birth? . . . Is an angel to be imprisoned in the body to be its dumb servant; its stove-warmer and butler; its *cuisinier* and porter at the door of the stomach? Shall the ethereal flame merely serve to fill the circular stove with life's warmth; obediently burn and warm; then become cold and extinguished?"

"Very good, indeed," I interrupted. "He knows how to put things in a virile way."

"The discrepancy between our wishes and our relations, between the *soul* and the *earth*, remains a *riddle* if we continue; and if we cease to live, a *blasphemy*. Strangers, born upon mountains, we consume in lowly places, with unhealthy *heimweh* (home-sickness). We belong to higher regions, and an eternal longing grows in our hearts at music, which is the *Kuhreigen* of our native Alps. . . ."

"From hence what follows?" asked the chaplain (a Kantian).

"Not that we are unhappy, but that we are immortal; and this world *within* us demands and manifests a *second* without us. . . . I cannot tell how painful, how monstrous, and horrible the thought of an annihilating death, of an eternal grave, now appeared to me. Men often bear their errors, as their truths, about in words, and not in feeling; but let the believer in annihilation place before

him, instead of a life of sixty years, one of sixty minutes; then let him look on the face of a beloved being, or upon a noble or wise man, as upon an aimless hour-long appearance; as a thin shadow that melts into light and leaves no trace; can he bear the thought? No! the supposition of imperishableness is always with him; else there would hang always before his soul, as before Mahomet's, in the fairest sky a dark cloud; and, as Cain upon the earth, an eternal fear would pursue him. Yes, if all the woods upon this earth were groves of pleasure; if all the valleys were Kampaner valleys; if all the islands were blessed, and all the fields Elysian; if all eyes were cheerful and all the hearts joyful,—yes, then—no! even then, had God, through this very blessedness, made to our spirits the *promise*, the *oath* of eternal duration! But, now, O God! when so many houses are houses of mourning, so many fields battlefields, so many cheeks pale, when we pass before so many eyes red with weeping or closed in death: Oh! can the grave, that haven of salvation, be the last swallowing, unyielding whirlpool? No, the trampled worm dares raise itself towards its Creator, and say: 'Thou durst not create me only to suffer!'"

I was listening with closed eyes to the reading, the quiet rhythm of the sentences, and the calm, deep music of his voice, sounding ineffably soothing, when a quaver, then a break in his voice, just as he repeated the last words, made me look toward him. The calm, strong man was weeping silently; and just then he broke into a paroxysm of sobs that shook his strong frame as by a palsy. Dear Lord! what hidden grief there is in the world! Who would ever dream that the calm exterior of this reasoning, cultivated atheist concealed such hidden fires? It was no time to talk; I let the poor fellow alone. After a few moments he dried his eyes, and said:

"I am quite ashamed of this snivelling, Father. I shouldn't have attempted to read this. It always upsets me."

"Never mind, my poor boy," I said. "It is good for men sometimes to weep." I thought in my own mind: My little child will be in safe hands.

"Now, put it aside," I said gently, "and let us talk."

"One sentence more, Father, just to get over this weakness."

"Ah, Carlson (Carlson stands for myself), upon what a beautiful world do you throw your immeasurable gravestone, that no time can lift. Your difficulties, which are founded on the *necessary* uncertainties of men, if solved, would only have the effect to destroy our *faith;* which is the solution of a thousand other difficulties; without which our existence is without aim, our pains without solution, and the God-like trinity within our breasts three avenging angels. From the formless earthworm up to the beaming human countenance; from the chaos of the first day up to the present age of the world; from the first faint motion of the heart to its full, bold throbbing in the breast of manhood, the invisible hand of God leads, protects, and nourishes the inward being; the *nursling of the outward* educates and polishes and makes it beautiful—and wherefore? That when it stands as a demigod in the midst of the ruins of the temple of the body, the blow of death may prostrate it forever, that nothing shall remain from the corpse-veiled, the mourning and mantled immeasurable universe, but the eternally sowing, never harvesting, solitary spirit of the world! One eternity looking despairingly at the other; and in the whole spiritual universe no end, no aim! And all these contradictions and riddles, whereby not merely the harmony, but the very *strings* of creation are tangled, must we take, merely on account of the difficulties, that, indeed, our annihilation cannot solve? Beloved Carlson! into this harmony of the spheres, that is not *over*, but ever *around* us, will you bring your shrieking discord? See how gently and touchingly the day departs, and how holily the night comes! Oh, can you not believe that even thus our spirits shall arise from the dust, as you once saw the full moon arise over the crater of Vesuvius?"

Gione took his hand and said:

"Amongst us all, will you alone be tormented with this despairing faith?"

Two hot drops fell from his blinded eyes; he looked at the mountains, and said:

"I can bear no annihilation but my own. My *heart* is of your opinion; my *head* will slowly follow."

"And that, sir," said Ormsby, closing the book and putting it into his side pocket, "is just where I am. My heart is with you; if only my head would follow. Put Bittra for Gione, and you will understand my emotion."

"Even that won't do," I said; "the head might follow, and you might be as far from us as ever."

"I don't understand," he said, in a bewildered way. "Surely all that's wanting now is a conviction of the truth of your teaching?"

"There's your grave mistake," I replied; "conviction is not faith. There are thousands of your countrymen filled with conviction of the truths of Catholicity; but they are as far outside the Church as a Confucian or a Buddhist. Faith is not a matter to be acquired by reading or knowledge. It is a gift, like the natural talent of a great painter or musician — a sixth sense, and the pure gratuity of the All-Wise and the All-Good."

This appeared to him to be a revelation which he could not comprehend; it seemed to be such an inevitable logical sequence—conviction and profession.

"I am attracted by everything," he said, "in your Church. The whole thing appears to be such a well-connected scheme, so unlike the religion in which I was born and educated, where you had to be forever searching after a missing link. And then your Church seems to be founded on love—love of a supernal kind, of course, and almost unintelligible; but it is the golden chain in the string of pearls. You will have noticed how rapidly sometimes the mind makes comparisons. Well, often, at our station over there, I have thought, as I searched the sea, that we Protestants look at God through the large end of a telescope and throw Him afar off, and make Him very small and insignificant; whilst you look at Him through the narrower end, and magnify Him and bring Him near. Our God—that is, the God in whom I was taught to believe—is the God of Sinai, and our Christ is the historic Christ; but that won't do for a humanity that is ever querulous for God, and you have found the secret."

I was quite astonished at the solemn, thoughtful manner in which this young fellow spoke, and his words were so full of feeling and self-sympathy for his great privation. He was silent for a long time, smoking freely, whilst I was pondering many things, mostly in humility for our slow appreciation of the great gift of divine faith. At last, he said:

"I do not quite follow you, sir, in your remark about a sixth sense; for this is not a question of sense, but of the soul."

We were now getting into deep water, and when an old gentleman hasn't opened a book of philosophy for nearly thirty years, he may be well excused for a certain timidity in approaching these deep questions. But, "keep to the metaphorical" has always been a great rule of mine, which never failed me.

"Let me explain," I said. "Have you ever been to an ophthalmic hospital or a blind asylum?"

"Yes," he replied, "principally abroad."

"Well," I continued, "you might have noticed various forms of the dread disease of blindness. Some are cases of cataract; in some the entire ball is removed; some have partial sight behind the ugly film. But the most pathetic case to my mind is that of the young boy or girl who comes toward you, looking steadily at you with large, luminous eyes, the iris perfectly clear, the pupil normally distended, and even the white of the eye tinged with that delicate blue that denotes perfect health in the organ; but in one moment the truth flashes upon you—that poor patient is stone-blind. Now, where's the disease?"

"The optic nerve is destroyed," he answered, promptly.

"Precisely. And now, if you were to pour in through the dark canal of the pupil the strongest sunlight, or even the flash of your electric search-light, would it make any difference, do you think?"

"None," he said, "so far as sight was concerned; but it might possibly paralyze the brain."

"Precisely. And if you, my dear young friend, were pouring till the crack of doom, every kind of human light—philosophical, dogmatic, controversial—upon the retina of the soul without the optic nerve of faith, you will be blind, and go blind to your grave."

Somehow this appeared to be a relief, though it looked like discouragement.

"It is something to know," he said, "that the fault is not altogether my own. But," after a pause, "this demands a miracle."

"Quite so. A pure light from God. And that is the reason that my excellent curate is storming the citadels of heaven for

you by that terrible artillery—the prayers of little children. And, if you want to capture this grace of God by one tremendous *coup*, search out the most stricken and afflicted of my flock (Bittra has a pretty good catalogue of them), and get him or her to pray for you, and very soon the sense of faith will awaken within you, and you will wonder that you were ever blind."

"Ten thousand thanks," he said, rising; "I had no anticipations of so pleasant and instructive an evening."

"You were told to expect to meet a funny old fellow," I said, "with as many quips, and cranks, and jests, as old Jack Falstaff?"

"Well," he said, pulling his mustache nervously, "I should not like to put it so brusquely."

"Of course not. But there lies a big mistake, my dear boy. Democritus was as much a philosopher as Heraclitus, and he lived fifty years longer. There is a good deal of philosophy behind a laugh, and we put our gargoyles on the outside of our churches."

"Indeed, I must say, from a long experience," he replied, "and a grateful experience, that your men are the most cheerful class I have met,—if I except our own sailors,—although the comparison sounds grotesque. And," he said hesitatingly, "that just reminds me; if I may take the freedom of showing my gratitude in a small way, permit me to say to you as pastor, what I have already hinted to himself, that your most excellent curate will involve himself in a great deal of trouble and possible expense if he perseveres in that matter of the fishing-boat. Indeed, I have been working the matter for him, because his heart is set on it; but I have misgivings. I'm not sure that I am quite right in mentioning the matter to you, sir; but I am really anxious, and I speak from long experience."

He lighted another cigar at the door, and I returned to think somewhat anxiously whether I had done credit to Catholic philosophy. But my thoughts would revert to these last words of Ormsby's. What if Father Letheby should get into a bad mess, and everything so promising? How little these young men reflect what a trouble they are to their old pastors?

TWENTY CLERICAL DONT'S.

1. DON'T forget, as soon as you enter upon the exercise of the ministry, that you become a priest for the people. You are an *alter Christus*. "Have compassion on the multitude." "The harvest is ripe."

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2. Don't give up meditation, spiritual reading, the daily visit to the Blessed Sacrament, the reading of Holy Scripture, and study, simply because you are no longer under the master's eye. Weekly confession is as necessary now as when you were in the seminary. Piety and knowledge are essential for the good priest. The newspapers do not abound in either.

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3. Don't go to the altar for Holy Mass without due preparation. It is very unbecoming, not to say sinful, to come to the presence of Jesus Christ, and into intimate converse with Him, without having said one's morning prayers, or with unwashed hands; and this will be the case if one allows only ten or fifteen minutes to elapse between the bed and the altar. Remember what the Holy Mass really is and with whom you have to treat during it, and you will never come to the altar without preparation.

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4. Don't fail to make your thanksgiving after Mass. Business matters may be attended to after you shall have spent some little time in entertaining your Divine Guest. He deserves some notice from you. Gossiping in the sacristy is at all times reprehensible, but especially so after Mass. Those young people who want to compliment you on your heavenly sermon of last Sunday would do better to apply its lessons in shaping their lives.

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5. Don't leave the tabernacle key on the altar after your Mass. There is a place for it in the sacristy; put it there. It should never be hidden under the vestments, nor thrown carelessly on the vestment-press. Put the chalice away with

care. It has just been the receptacle of the Body and Blood of Christ. In every well-ordered sacristy everything has its place. It will not be in order to leave the chalice on the vestment-press and uncovered. The vestments which you have just used need not be found partly on the floor, partly on the press, and partly everywhere. All parishes have not sacristans and you might spare the pastor the care of putting in order what you have left in disorder. Should the server have gone off without extinguishing the candles, do not hesitate to do what he has neglected, simply because it is no affair of yours. The labor is not very great, and your act may avert serious damage to property.

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6. Don't talk to the altar-boys in the sacristy in a loud voice, nor at all without necessity. People are not edified when they hear the celebrant of the Holy Mass cracking his fingers or rapping on the altar-table in order to attract the attention of the server. It tends to distract the celebrant and does not edify those present to hear him calling to the altar-boy to go for the tabernacle key, to bring the box containing the altar-breads, or to look for the Gospel-book. It is well to see that these things are attended to before you leave the sacristy.

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7. Don't look about you, or out into the church or up at the choir while the *Gloria* and *Credo* are being sung. It would be unbecoming to find the celebrant cross his legs or stretch them carelessly while sitting at his place in the sanctuary during the singing of the *Gloria* or *Credo* or Vesper-psalms. Always begin the Mass at the moment designated.

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8. Don't forget that the prayers ordered by the Holy Father to be said after Mass should be said distinctly and devoutly. The people would not be edified if they could not hear you when you recited these prayers, or, if hearing, could not understand. A hasty and indifferent way of reciting these and other prayers is always to be deplored. A remembrance of the presence of the God to whom you are addressing yourself is a good remedy for faults under this head.

9. Don't slam the sacristy, church, or house door. The effect on the hearer is not pleasant, and the possible reflection on the manners of the doer is not enviable. If you have occasion to go through the sanctuary into the body of the church it will add to the mysterious sanctity of the sanctuary if you will close the gates after you.

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10. Don't fail to come to the preaching of the word of God with all the care and preparation which belong to that most important work of the sacred ministry. A want of preparation on your part will be readily noticed, and probably commented upon, by your hearers. They may conclude that you either do not know what you are talking about, or do not hold in due esteem your office of preaching the Gospel to every creature. It is a mistake to say that almost anything will do in the way of a sermon, provided one fills out the allotted time. People who are fed Sunday after Sunday on almost anything in the way of instruction will soon be almost anything in the way of belief and morals. The sermon which you may take from a sermon-book will always have the appearances of a recited lesson. All can prepare something in the way of a Sunday instruction provided they have the good-will and do not neglect to ask God to help them in this great and important work. It is a mistake to have in view in your preaching only the rich men and women of your parish. Wealth is not always the guarantee of the presence of intelligence and virtue. What is intelligible to the poor and ignorant ought not to be unintelligible to the rich and cultured.

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11. Don't read the Gospel in such a manner as to leave upon the hearer the impression that you are just simply going through a process of tuning up your voice before getting at the great piece—the sermon. The Gospel is God's Word, and should be read intelligently, intelligibly, and in a dignified manner. The Gospel always gives food for thought; perhaps the sermon is sometimes wanting in this particular. It edifies the people to see and hear the preacher make the

sign of the cross slowly, reverently, and devoutly, before and after the sermon. In making the usual announcements before or after the sermon, do not make them in such a manner as to imply that you do not care whether the people hear or understand you. Do not be impressed with the idea that, because the announcements relate to parish affairs, you may, therefore, be indifferent to them. You may not be pleased if the pastor should insist on making all announcements at all the Masses.

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12. Don't forget that promptness in the confessional is of prime importance. Be on hand at the hour designated, and remain during the hours set apart for confessions. Do not leave the church because there are no penitents to be heard. People are free to come at any hour during the time set apart for confessions. It has been so announced; your duty is to be there. Should penitents come and not find you, they will hesitate about coming on future occasions, for—"perhaps the Father won't be there!" Penitents are never drawn to the confessional of the confessor who deals harshly or hastily with them. Sunday after Sunday, in season and out of season, you exhort the poor, sin-burdened people to come to the sacred tribunal, and when they come you scold and abuse them. Why? Is it because they have presented themselves? Have sense. It is childish to be angry because some of your good weekly penitents seek another confessor from time to time. The change may be good for them. Perhaps you, yourself, do not hesitate to change confessors now and then.

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13. Don't defer going on a sick-call for hours after receiving the notice. In this, as in all other cases, put yourself in the place of the person you are dealing with. The seriously sick are always in danger of death. The anxiety arising from expecting the priest every moment helps to aggravate the sick man's illness and to render him less disposed for the reception of the Sacraments. It is not necessary to scold the people of the house because the sick man is not more

seriously ill, or because he may live a few days longer. Should the patient live for any length of time it will be your duty to visit him frequently while the danger of death continues. As long as he lives he can sin and will therefore be a subject for absolution. What would you think of a confessor who, during your serious illness, would visit you only once every eight or ten days? What a pleasure there is in hearing good people say—"May God bless Father X! he does not forget the sick; his frequent visits bring consolation and blessing to the ill and the well."

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14. Don't get into the way of beginning the funeral Mass at the precise moment, whether the body has reached the church or not. Have compassion on the poor afflicted relatives; they are parting for all time with a dear father or mother, or devoted relative or friend. Ordinarily, you will not be obliged to wait very long. Say your Office while waiting. Any want of sympathy, or any positive want of regard for the feelings of the surviving relatives in cases of this kind will embitter them against you and against the Church whose minister you are. Inconsiderate treatment at the hands of the priest on the occasion of marriages, baptisms, and funerals is seldom forgotten. Of course, the faithful departed are, according to the law, supposed to be buried with the Holy Mass; but if, for any reason, it may be necessary to have a funeral in the afternoon, do try and make the short service as solemn and protracted as possible. You will not edify the people if you read hastily and perfunctorily the short ritual service, bow to the people, and then go off. Their belief in the value of prayers for the dead will not be strengthened. The recitation of five *Paters* and *Aves* for the repose of the soul of the departed will be a fitting and useful addition to the ritual service.

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15. Don't scold people, *hic et nunc*, if they have failed to be on hand at the right moment agreed upon for baptisms, marriages, etc. After having said just so many sharp and unkind things, you will then turn to and perform the func-

tion in question. Sometimes an act of contrition would be in order before commencing. An admonition from the altar on Sunday would serve your purpose much more effectually than a volume of scolding.

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16. Don't come to the house of the pastor, whose assistant you have been appointed by the Right Reverend Bishop, as if you had received with your appointment special faculties to make changes everywhere. It is the pastor's business to arrange all domestic affairs. The domestics are chosen by him, are paid by him, and should receive their instructions from him. If you have any fault to find with their conduct, in your regard, refer the matter to the pastor. It would not be in accordance with priestly dignity to scold or dispute with the servants. It is not well to be of those who do not care how much extra work and how much annoyance they give to the domestics by their slovenly and negligent manners and habits. These domestics are the mothers and sisters of somebody. Treat them as you would have others treat yours. You frequently preach of the equality and brotherhood of all men in Christ; why, then, do you seek to treat those who live under the same roof with you as if they were slaves or of an inferior race? They have sensibilities as delicate as you have. Perhaps before your ordination you were not always attended by a retinue of servants.

The regulating of the affairs of the church and the management of parish matters belong to the pastor. Perhaps he has exercised the sacred ministry for many years, and perhaps during that time has been obliged to offer the Holy Sacrifice not once, but frequently, in the settlements of the miner or the camp of the lumberman, or in the humble home of some poor Catholic in the village, and consequently may not now have everything in strict accord with what the rubricist, the rigid disciplinarian, or the young man just from the books, may demand. There is no pastor, however, who does not wish to have everything about his church *secundum regulam et legem;* but he will be inclined to resent any unkind, ill-advised reflections on the part of a critical junior. Any

reverend assistant can very easily have deficiencies remedied if he will but show due consideration to his pastor's age, experiences, and trials, and will give evidence by his prudent, abiding manner, that in his desire to have things as they should be he is actuated by God's glory, the edification of the faithful, and the honor of the Church and the priesthood. The pastor will rejoice at the improvement in things and will bless the curate. A reverend assistant who, by his whole conduct, will show that he is desirous of being a real *assistant* in the work of saving souls, and that, therefore, he is concerned in the spiritual and temporal welfare of those among whom he is, *hic et nunc*, will enjoy much peace, and will always command the esteem and affection of those with whom and for whom he is laboring.

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17. Don't be reserved or wanting in cordiality toward your pastor. He may be old and infirm, and preoccupied with many cares, and may not always be ready to reciprocate; but he will appreciate your goodness and thoughtfulness, and will be grateful for them. It is not conducive to good health to spend the meal-time in solemn silence and in a statuesque sort of position. There ought to be no dearth of subjects for conversation which would be of interest to priests and men of learning. Uncharitable or unkind remarks about others are, of course, out of place among those who so often preach—"Judge not, and you shall not be judged," and hence should never be heard at the table of priests. It is out of order to listen to or take part in remarks made by clergymen or others, which would in any way reflect on your pastor. You are part and parcel, for the time being, of the pastor of the parish in which you are. You will be a pastor some time. Think of how you would like to be dealt with and spoken of in your absence.

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18. Don't forget that St. Paul says, "When I was a child I spoke as a child. . . . But when I became a man, I put away the things of a child;" hence, priest as you are, it will not edify to hear you discussing the base-ball game or foot-ball

game with lay people, nor is it proper to make these games the subject of conversation with your fellow-priests. You may become so accustomed to the language peculiar to these pastimes that it may find its way into your sermons and instructions. That would be dreadful! Then your manner and speech in your general recreation-room or in your own room should not partake of the boisterousness which was tolerated in the billiard-hall or gymnasium of the college or seminary. You are a priest now and not a schoolboy. Moreover, there are others in the house who suffer in one way or another from your boisterous conduct, and a gentleman, Cardinal Newman says, is one who has regard for the feelings of others. Then it must not be forgotten that a priest's house is one that is visited at all hours of the day by all kinds of people; and hearing you talking at the top of your voice and making yourself generally nonsensical, they may ask whether they had strayed into a Bedlam.

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19. Perhaps you are a pastor. Don't try to convince yourself that a reverend assistant is an appendage to your church and household with which you would gladly dispense. The Right Reverend Bishop appointed your assistant to his position. It was the Bishop who appointed you to your parish. Your assistant was appointed in order that the faithful of the parish may have abundant facilities for the practice of religious duties. You are pastor in your parish for the same reason. He is a duly ordained priest of God; he is a gentleman by education; you are no more. He is your equal in everything except in the accident of position. You are the pastor and he is your assistant; he will therefore not be at all pleased to receive directions or orders from you through the servants or altar-boys or sexton. He is a priest as you are; he will hardly be satisfied to be treated with disrespect and indignity by you in the presence of the domestics in the house, or before the people in the church. He is a gentleman as you are; of course, he must not expect to live in luxury, and may be satisfied with the minimum of comfort, but he will be somewhat dissatisfied if a very great contrast is found to exist between his surround-

ings and those of the pastor. You certainly will not forget that you were at one time young and inexperienced, and will not, therefore, condemn your assistant as incorrigible, obstinate, or hopelessly gone, if you discover in him faults resulting from youth and inexperience. Most people, who were not always old, would make an effort to be patient, charitable, encouraging, and helpful, always holding out the helping hand, always holding the torch by which the path is lighted, over which the steps of inexperience may pass; thus aiding in the formation of a saintly minister of the altar. The more agreeable you make his surroundings, the more confidence you place in him, the more you make him feel that the work of laboring for the salvation of the souls of that parish is as much his work as it is yours, the more interested and helpful will be your curate. "Dearly beloved, let us love one another."

There are some malicious people who say that the most exacting and overbearing pastors were usually the most fault-finding, critical, and non-forbearing assistants. Perhaps, even now, pastors and all that they are, they do not hesitate to criticise the administration of the diocese, and even of the whole Church; and do not hesitate to say that if the management of things were in their hands a better condition of affairs would be found to prevail. Examine yourself.

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20. Don't call your brother priest by his Christian name or surname in speaking to him or of him. The title *Father* is full of meaning and respect. If you are not careful on this head, you may so far forget yourself as, even in public, to use the Christian name or surname of your Bishop in speaking of him. You would never forgive yourself for that, yet no one can foresee the effect of habit. *Bishop*, or *the Bishop of* ——is a very proper way of speaking to or of a bishop. Of course you could never think of speaking of the Vicar of Christ in any other form than as—*the Holy Father*, *His Holiness*, or, *our Holy Father*, *the Pope*. You require politeness and respect in manner and speech from your people; don't fail to deal with your superiors and equals as you would be dealt by.

21. Don't forget that you are simply the custodian and dispenser, for Church purposes, of the moneys belonging to your parish. Manage, care for, and expend these Church funds as one who will be called upon to return to the just Judge an account of your stewardship. You would oblige an employee, through whose culpable neglect his employer had sustained a loss, to make reparation. If the Church suffers in her temporalities, through your culpable want of care or through your mismanagement, one would think you should be held to make reparation. It is very wrong to leave money in collection boxes on the vestment-press, or in other exposed places in the sacristy. The temptation to pilfer is thus brought home to altar-boys. It is not proper, in fact it is culpable, to expose children to temptations of this kind. Moreover, you fail to show yourself a faithful custodian of what is committed to your care. What is true of money left in this careless way in the sacristry is likewise true of money left carelessly on your desk or table in your room. You have no right to expose to temptation the domestics who are obliged to care for your apartments. The Church money is not your money; see to it that in life and at death you will have been found a faithful dispenser of the same. If you will obey to the letter what the diocesan statutes demand in this particular, you will not err.

SENEX.

THE LEGAL RECOGNITION OF BEQUESTS FOR MASSES.

I.

IN the November number of the REVIEW we briefly discussed the question of the legal validity of bequests made to a church, bishop, or priest, with the stipulation that a certain number of Masses be said, according to the testator's direction. The importance of the matter, as emphasized in some recent decisions, urges us to revert to the subject more in detail.

Some time ago, the Circuit Court of Cook County, Ill., lodged a decision against the validity of a testamentary devise

for Masses, made by a Catholic of that district to a church. An appeal was promptly carried to the Supreme Court of Illinois, which rendered a decision to the effect (1) that a devise for Masses for the repose of the soul of the testator and the repose of the souls of other named persons is valid as a charitable use; (2) that it will not be allowed to fail for want of a competent trustee, since the Court will appoint a trustee to take the gift and apply it to the purposes of the trust (Supr. Court of Ill., Hoeffer *et al. vs.* Colgan *et al.*, Feb. 14, 1898).

Justice Cartwright, in summing up the case, referred to a series of decisions rendered by numerous courts during the previous year, which upheld the contention that a bequest for saying Masses for the soul of a deceased person was a good, charitable bequest. He cited at some length a case which had been appealed shortly before from the Circuit Court of Calumet County to the Supreme Court of the State of Wisconsin. In it the question presented was, whether the following clause of the testator's (a certain Owen McHugh's) will was to be regarded as valid: "I do give and bequeath unto the Roman Catholic Bishop of the Diocese of Green Bay, Wisconsin, the sum of four thousand one hundred and fifty dollars ($4,150), the same to be used and applied as follows: For Masses for the repose of my soul, two thousand dollars ($2,000); for Masses for the repose of the soul of my deceased wife, Mary McHugh, the sum of one thousand dollars ($1,000); . . ." (here follows a number of bequests in the same tenor, and, lastly, a legacy for the Catholic Orphan Asylum at Green Bay, Wisconsin, which latter the Court did not presume to question).

The bequest in the last-mentioned case was, according to the opinion of Justice Cartwright, held invalid solely on the ground that the provision amounted to a trust, which, under the statutes of the State of Wisconsin, was invalid. It was said that, if the testator had made a direct bequest of the sum in question to Bishop Messmer, or to any bishop or priest, for Masses for the repose of the souls of persons named in his will, it would be valid. "We know of no legal reason," said the Court, "why any person of the Catholic faith, believing in the efficacy of Masses, may not make a direct gift or

bequest to any bishop or priest, of any sum out of his property or estate, for Masses for the repose of his soul or the souls of others, as he may choose." The Court expressed regret that the intention of the testator could not be given effect because he had put it in the form of a trust provision.

This distinction should be noted. The appellants' brief in the case of Bishop Messmer presented a strong plea to establish the actual intent of the testator. We quote from attorney's argument, which presents the Catholic view exactly, such passages as appear to us applicable in other similar cases.

. . . The testator or Catholic who bequeaths money for Masses does not intend it *as a consideration therefor, and in the legal acceptation of the term*, such bequest is in law, *as it is intended to be in fact, a gift or donation.*

All Catholics who give or bequeath money for Masses have, and are actuated by, a purpose which should not be frustrated by imputing to them an intent to create a trust where none was intended or is possible, or by the substitution of the sanction of the law, not intended, for the honor and conscience of the donee or celebrant, and the discipline and doctrine of the Church.

The obligation to contribute to the support of the Church and its ministry is imperative upon all the members thereof, who have ability so to do. One of the universally recognized means of supporting the ministry, in all ages of the Church, has been and is the gift and bequest of money for Masses: "Who serves at the altar shall live by the altar. . . ."

In recognition of this gift to the celebrant of the Mass, the testator knows that he is privileged to be specially mentioned in the memorial or memento of the Mass, and thereby share in a special manner in its fruits. A Mass for testator, or other person, differs from any and all others, only in the fact that the person for whom the Mass is said to be offered is specially named in the memorial. The testator knows and intends that by contributing to the support of the ministry in this way, the Holy Sacrifice of the Mass shall continue to be offered from day to day and every day, not alone for his individual good, but as well for all mankind, and in an especial manner for those who assist thereat or who may be specially named therein.

It may be urged that a court cannot enforce specific performance of the service, and we quite agree with this view. The testator never intended that a court should attempt the impossible. Who ever

heard, in all the history of litigation, of an action brought to enforce specific performance of such a service, or to recover "purchase money?" Yet the giving of money for the saying of Masses for the living is a universal practice, and it is only fair to assume that, if the donors intended to invoke the aid of a court to compel the specific performance of such service or to recover the money given, on failure to perform, we would find some case of this nature.

The want of which argues either that the donors intend money so paid as a gift or alms to the support of the ministry, or that there never is a failure to perform the service.

If the former be true, as we contend is the fact, it ends all speculation. If the latter, it furnishes a most excellent reason to justify the confidence of testator reposed in the donee and efficacy of the discipline and doctrine of the Church.

Suppose a donor to have given a sum of money for Masses, who dies before the Masses are said. Could a court compel specific performance, and at whose instance? Could the heirs or personal representatives maintain an action to recover the money?

The truth is, that the Catholic who gives money for Masses *trusts implicitly to the honor and conscience of the celebrant or donee, and to the rules and doctrine of the Church, that his wishes shall be observed.* He gives the money in the same sense, spirit, and intent, that the Church authorizes its acceptance. The money is, in no sense, the consideration for the Mass; it is not of use in the offering of the Sacrifice of the Mass. . . .

In Kehoe *vs.* Kehoe, found in Chicago *Legal News*, May 12, 1883, the Court, on application of a trustee to determine the disposition of certain funds remaining in his possession, which deceased had directed should be used in procuring Masses, says: "In the United States, where no discrimination is made in law between the professions of any particular religious creed, where there is an absolutely free toleration of all religious opinions and modes of worship, can any such thing as a superstitious use be said to exist? Who is to decide whether or not a use, as connected with the religious belief of the donor, is or is not superstitious? Must it be decided according to the sectarian views of the Chancellor? Nor is the question here, whether or not the doctrine of purgatory is well or ill founded; or whether or not Masses for the souls of the departed are efficacious.

"Who can penetrate the life beyond, and say there is no purgatory?

"This property was donated by the donor to a use in accordance with his religious belief. . . .

"With us there is a legal equality of all sects; all are equally orthodox. To discriminate and say what shall be a pious use, and what a superstitious use, would be to infringe upon the constitutional guarantee of perfect freedom and equality of all religions.

"The right of a person to devote his property to any purpose, which he believes to be a religious purpose, is just as necessary to the religious liberty guaranteed by the Constitution as is the right to believe and worship according to the dictates of one's own conscience.

"The wish of the donor must be followed, and the funds appropriated to the procuring of Masses to be said in accordance with his instructions."

. . . There is no limitation upon the enjoyment of this bequest in the hands of the bishop. It is his, to use and enjoy as he will. He may burn it up the moment received. And his doing so would not impair in any degree his ability to execute testator's wish. He can as well perform the service without as with it; the one, as we contend, is not a consideration for the other.

The money or property bequeathed is not consumed, used, or useful in accomplishing the end sought by the testator. There is no reason why it should be held in trust, and indeed it cannot be, in the true acceptance of the term, since it cannot be made effectual to the end sought, viz., the remission of the punishment due to sin. This comes, according to the faith of the testator, not of or through dollars, but through the propitiatory Sacrifice of the Mass wherein he is specially named. How can it be claimed that there is a legal relation between the *natural* and *corporal*, and the *supernatural* and *spiritual*? Is God's clemency measured out to the soul, so much for a dollar? Can the Court in this case take the money, hold and impress it, with the trust, character, and effect, through the means thereof, the end intended, as it should be and is able to do in all cases of trust? There is no analogy between this bequest and a trust.

In every trust there is: (1) a beneficiar, a person or entity, in being or to come into being, who can enforce the execution of the trust; (2) something held in trust, effectual in the ordinary, direct, and natural manner, to the end intended in the creation of the trust; (3) a trustee to execute the trust, *through the means of that held in trust*, in the ordinary and usual methods known to the law.

Testator is presumed to know the law; then, considering him and the others deceased, as the beneficiaries, if the elements of a trust are lacking, *no intent to create a trust should be imputed to him.*

There is no more sacred and confiding trust than that reposed by

the Catholic communicant in the ministry of the Church. It is of the essence of the relation. And we submit that *it was not the intent of testator to create a trust*, nor in any manner to limit or control the enjoyment of the fund bequeathed to the Bishop. To give in this way is his constitutional right.

We owe the above details to the courtesy of Mr. Wigman, of the firm Wigman & Martin, of Green Bay, counsel for the Right Rev. Bishop. In the following statement a succinct summary of the law recognized in the United States is presented by Mr. Wigman. THE EDITOR.

II.

There is some conflict of authority as to the validity of a bequest for Masses.

Under the influence of the Statute 1 Edw. VI, c. 14, the Courts of England held that gifts for Masses were gifts for superstitious uses, and void on account of the general illegality of their object. Pitts *vs.* James (1 Rolle, 416); West *vs.* Shuttleworth (2 Myl. & K., 684).

The Courts in the United States have not been able to dispose of such bequests in this summary manner. They uniformly held that the doctrine of superstitious uses has no place in our jurisprudence, and the question on which they disagree is whether, when money is left by will either to a church, bishop, or priest (to apply in saying Masses for the repose of the soul of the testator or others), there is a trust created. If not a trust, is the purpose charitable within the principles and analogies established by the decisions under the statute of charitable uses (43 Eliz., c. 4)? or can the gift be sustained as a personal bequest to the church, bishop, or priest named as the recipient of the fund? The weight of American authority is that a bequest to A. B. requesting him to say Masses for the testator's soul will be sustained as a valid gift.

In some cases such a bequest has been sustained on the ground that it was a valid trust; in other cases it was held valid because not a trust, but a gift to the donee.

It is an elementary principle that a private trust, without

a certain beneficiary who can claim its enforcement, is void. It is evident that the souls of the dead are not beneficiaries capable of enforcing the execution of a trust in a court of equity, and unless the church, or bishop, or priest named can be considered the beneficiary, this can be no valid trust, except as a charity.

In a New York case, Holland *vs.* Alcock (108 N. Y., 312) the question whether a particular church named as a recipient of a fund to be expended in Masses can be considered the beneficiary of the trust was suggested but not answered, because the facts of the case did not present the inquiry, the bequest being to executors to be applied for Masses for testator's soul "in a Roman Catholic Church to be by them selected." The statute of New York then in force required a defined beneficiary in all cases of trusts, charitable as well as private. Had the statute of New York then in force not required such a defined beneficiary the question whether the church, and not the soul of the testator, was the beneficiary, would have been squarely presented.

In Festorazzi *vs.* St. Joseph's Catholic Church (104 Ala., 327) the bequest was to a designated church. The point whether the church could be considered the beneficiary of the trust was not discussed, although it was held that the bequest failed on the ground, amongst others, that there was no living beneficiary to enforce it.

In the case of Hoeffer *vs.* Colgan (171 Ill., 462) it was held that a bequest to a church in trust to expend the proceeds in saying Masses for the repose of the souls of certain persons was not void as a mere private trust, but was a valid charitable trust. In the able opinion by Mr. Justice Cartwright it is said: "It (the Mass) is a public and external form of worship, a ceremonial which constitutes a visible action. It may be said for any special purpose, but from a liturgical point of view every Mass is practically the same. The Roman Catholic Church believes that Christians who leave this world without having sufficiently expiated their sins are obliged to suffer a temporary penalty in the other, and among the special purposes for which Masses may be said is the remission of this penalty. A bequest for such purpose

merely adds a particular remembrance to the Mass, and does not in our opinion change the character of the religious service and render it a mere private benefit. While the testator may have a belief that it will benefit his soul or the souls of others doing penance for their sins, it is also a benefit to all others who may attend or participate in it. An act of public worship would certainly not be deprived of that character because it was also a special memorial of some person, or because special prayers should be included in the services for particular persons. Memorial services are often held in churches, but they are not less public acts of worship because of their memorial character, and in Duror *vs.* Motteux (1 Ves. Sr., 520) the trust for the proceeding of an annual sermon in memory of the testator was held to be a charitable use. The mere fact that the bequest was given with the intention of obtaining some benefit, or from some personal motive, does not rob it of its character as charitable. The Masses said in the Holy Family Church were public, and the presumption would be that the public would be admitted the same as at any other act of worship of any Christian sect.

"The bequest is not only for an act of religious worship, but it is an aid to the support of the clergy. Although the money paid is not regarded as a purchase of the Mass, yet it is retained by the clergy, and of course aids in the maintenance of the priesthood."

The conclusion was reached that a devise to a religious society in trust, the property to be sold, and the proceeds expended for saying Masses for the repose of the testator's soul and the souls of his relatives, is a valid charitable bequest.

In Sherman *vs.* Baker (Rhode Island) it was held that a bequest of One Hundred Dollars to the parish priest of St. Patrick's Church at Valley Falls, "to say Masses for me," is a valid gift, and goes to the priest who is in office when the will takes effect.

In Moran *vs.* Moran (Iowa) it was held that a bequest to the pastor of a specified church "that Masses may be said for me," although not a charity, is a valid private trust.

In Emsley *vs.* Madden (18 Grant Ch.—N. C.) it was held that a bequest to the Society of St. Vincent de Paul, to be expended in paying for Masses to be said for the soul of the testator, was not void as a bequest for superstitious uses.

In the following cases bequests for Masses have been upheld as gifts to religious or charitable purposes: Schouler Petitioner (134 Mass., 426); Kehoe *vs.* Kehoe (Cook County Cir. C't., Ill., N. W. Am. Law Reg., 656); Seda *vs.* Huble (75 Iowa, 429); Seibert Appeal (18 W. N. Cas.—Pa., 276); Atty. Gen. *vs.* Hall (Ireland, 1897); Read *vs.* Hodgens (7 Ir. Eq. Rep., 17); Comm'rs *vs.* Walsh (7 Ir. Eq. Rep., 24); Elmsley *vs.* Madden (18 Grant Ch. (Ontario), 386); Gilman *vs.* McArdle, note 12 (Abb. N. C., p. 427).

There are other cases holding valid bequests to specific churches or priests of sums to be expended for Masses, not as charitable trusts, but as bequests to the persons designated, namely: Vandeveer *vs.* McKane (25 Abb. N. Cas.—N. Y., 105); Howard's Estate (5 N. Y. Misc. Rep., 295).

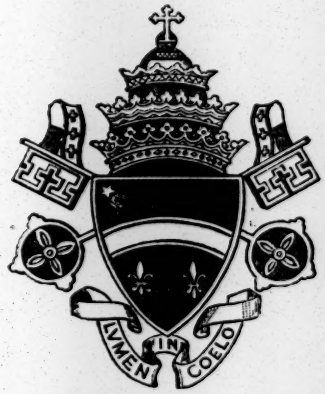
In the same State, directions in a will to executors to expend a certain sum for Masses have been held good. Matter of Bachus (9 N. Y. Misc. Rep., 504); Hagenmeyer *vs.* Hanselman (2 Dem., 87).

In Harrison *vs.* Brophy (Kansas) it was held that a bequest of a certain sum in words following:—"I give and bequeath to Rev. James Collins for Masses for his grandfather's and grandmother's soul"—was a gift direct to the donee and not a trust which requires beneficiaries in being who can enforce it.

The Supreme Court of Wisconsin, in McHugh *vs.* McCole, held a bequest of a certain sum to the Roman Catholic Bishop of the Diocese of Green Bay (to be expended for Masses for the soul of the testator and others) void on the ground that it is a trust, and that there are no beneficiaries who can enforce it.

Pinney, J., said such gifts or bequests, "when made in a clear, direct, and legal form, should be upheld," etc.; but if it is a trust, the *cestui que* trust who alone can enforce the trust being dead, it is puzzling to know what "clear, direct, or legal form" the Court would uphold.

Green Bay, Wis. J. H. M. WIGMAN.



Analecta.

E DOCUMENTIS PONTIFICIIS.

I.

LEO PP. XIII.

AD PERPETUAM REI MEMORIAM.

MOTU PROPRIO.

Quum nonnullorum pietati placuisset, templum in Urbe Ioachimo patrono caelesti in oculis prope Nostris excitari, quod quinquagenariam cum sacerdotii tum etiam episcopatus Nostri memoriam posteritati proderet, consilium quidem hac de caussa volentes probavimus, quod pulchrum videbatur divinorum in Nos beneficiorum recordationem perenni monumento consecrari. Cui quidem consilio catholici homines tam prompto animo tamque alacri assensere, ut magnam pecuniae vim undique in eam rem, nulla interposita mora, contulerint. Luculentum istud amoris et obsequii testimonium eo libentiori voluntate complexi sumus, quod extructum iri sciebamus opus in regione urbana ubi frequentior multitudo, sed pauciora in

animorum salutem adiumenta. Admota igitur aedificationi manus; eaque animose adeo promota, ut spes inderetur fore brevi perficiendam. At, quod est omnibus cognitum, secus admodum ac speratum cessit, totiusque rei procuratio perperam perturbateque habita. Eapropter, ne catholicorum voluntas frustraretur, procurandi operis provinciam Venerabili Fratri Iosepho Mariae Constantini Archiepiscopo Patrensi interim demandavimus, atque Hippolytum Onesti sacerdotem templo regundo praefecimus; absolutionemque operis, unaque aes alienum quo premebatur, ad Nosmetipsos traduximus. Quia vero nunc placet rem stabili firmaque ratione constituere, ad Sodales a Sanctissimo Redemptore consilia convertimus. Novimus enim quae illi ab Alphonso patre legifero proposita acceperint; ut videlicet id solemne habeant sibique proprium, studium omne in plebem intendere christianis moribus ac pietate excolendam. Hos igitur Sodales ad administrationem rectionemque Aedis Ioachimianae supra dictae designamus, ut in ea munia pietatis ac religionis omnia, ut moris est, exequantur. Sed id edicimus profitemurque, ipsam Ioachimianam Aedem, et quaecumque adiacent opera, iuris Nostri proprii et perpetui esse, ac Nostrorum in pontificatu Successorum. Quum autem in Ioachimiano templo, tamquam in sede principe, constitutum sodalitium sit Sacramento augusto perpetua adoratione colendo, ad inlatas praesertim Numini iniurias adprecando redimendas, illud his litteris Nostris, sicuti alias probavimus, ita confirmamus. Quocirca rata esse volumus quae iam decrevimus, per litteras in forma Brevis datas die VI mensis Martii anno MDCCCLXXXIII, sacrarum Indulgentiarum munera iis omnibus, qui ordini sodalium supra dicto dederint nomen. Quidquid autem potestatis Antonio Brugidou, dioecesis Lugdunensis sacerdoti, eiusdem sodalitii gratia, concessum fuit per litteras Apostolicas tum die VI mensis Martii anno MDCCCLXXXIII, tum die XXVII mensis Septembris anno MDCCCXC, tum die XXII mensis Septembris anno MDCCCXCIII, prorsus abrogamus et in Alphonsianum Institutum transferimus. Erit vero auctoritatis Nostrae ex eiusdem Instituti religiosis viris unum legere, cui totius rei curam committamus ad normam legum, quas opportune Nos perlaturos iampridem professi

fuimus in litteris supra dictis. Haec statuimus et iubemus, contrariis non obstantibus quibuscumque.

Datum Romae apud S. Petrum die XX Iulii MDCCCXCVIII, Pontificatus Nostri anno vicesimo primo.

LEO PP. XIII.

II.

STATUTA PII SODALITII SUB TITULO AB ADORATIONE REPARATRICE GENTIUM CATHOLICARUM.

I. Pium Sodalitium universale, quod ab Adoratione SSmi Sacramenti Reparatrice gentium catholicarum titulum obtinet, iam canonice erectum, in Ecclesia Sancto Ioachimo in Urbe dicata, tanquam in sede principe, constitutum est.

II. Sicut administratio et rectio supradictae Ecclesiae, ita et pii Sodalitii ab Adoratione Reparatrice directio, cura atque pro curatio commissae omnino sunt Sodalibus Congregationis a SSmo Redemptore, qui eximium catholicae Ecclesiae Doctorem Sanctum Alphonsum Mariam de Ligorio institutorem habent et patrem.

III. Sacerdos Congregationis a SSmo Redemptore, electus protempore a suo Superiore Generali ad regendam Ioachimianam Aedem in Urbe, fungetur etiam munere Directoris generalis pii Sodalitii ab Adoratione, cum iuribus et officiis adnexis, salva tamen in his omnibus subiectione ipsius Directoris Superioribus Congregationis suae, iuxta istius leges et statuta.

IV. Superior Generalis laudatae Congregationis deputare poterit, ad beneplacitum suum, duos Sacerdotes e Sodalibus sibi subditis, qui Directorem generalem adiuvent, eiusque vices gerant, in expediendis negotiis et in obeundis actibus pii Sodalitii ab Adoratione.

V. Ad Directorem generalem iure proprio pertinet constituere Directores dioecesanos, vel quasi-dioecesanos pii Sodalitii in totius Orbis Dioecesibus, et in terris Missionum: ipse electionis diplomata subscribit. Poterit autem ob iustas causas hoc subscribendi munus suis duobus coadiutoribus committere.

VI. Directores dioecesani vel quasi-dioecesani agunt cum Directore generali de negotiis quae utilitatem, incrementum

rectamque procedendi rationem pii Sodalitii respiciunt. Mittent etiam ad eumdem pias oblationes, quas tum Sodales tum alii Christifideles sponte conferre voluerint pro Ecclesia S. Ioachimi, Sodalitii sede principe, ut in hac divini cultus, et praesertim Adorationis Reparatricis, actus congruenti decore persolvantur.

VII. Pio Sodalitio ab Adoratione Reparatrice nomen dare cupientes cum Directore generali agant, si Romae sunt; cum ipso vel cum Directore dioecesano, sive quasi-dioecesano, si extra Romam morantur.

VIII. In Ecclesia S. Ioachimi Romae, opus Adorationis Reparatricis universalis hac piarum exercitationum serie explicabitur:

1° Omnibus per annum diebus Dominicis et Festis de praecepto:—Mane, hora circiter octava, celebratio Missae cum expositione SSmi Sacramenti; post Missam, litaniae lauretanae, *Tantum ergo* etc., benedictio cum SSmo Sacramento.—Vespere, expositio SSmi Sacramenti tamdiu, dum recitatur tertia pars Rosarii et canuntur litaniae lauretanae, *Tantum ergo* etc.; deinde benedictio cum SSmo.

2° Omnibus per annum feriis quintis, excepta maiori hebdomada:—Mane, celebratio Missae cum expositione SSmi Sacramenti et cum cantu Psalmi 50^{mi} *Miserere mei Deus;* benedictio cum SSmo.—Vespere, expositio SSmi Sacramenti per tres horas ante occasum solis, tertia pars Rosarii, *Tantum ergo* etc., et benedictio cum SSmo.

3° In omnibus aliis feriis per annum, exceptis quatuor ultimis diebus maioris hebdomadae:—Vespere, expositio SSmi Sacramenti hora opportuna, preces expiationis, tertia pars Rosarii, litaniae lauretanae, *Tantum ergo* etc., benedictio cum SSmo.

4° Tribus diebus ante feriam IV cinerum:—Mane, Missa cum expositione SSmi.—Vespere, omnia ut in feriis quintis per annum. Expositio autem SSmi fiat hora congruenti iuxta iudicium Superioris.

5° In prima feria sexta cuiusque mensis: mane, Missa cum expositione SSmi Sacramenti et recitatio Coronulae SSmi Cordis Iesu.

6° In singulis sextis feriis Quadragesimae: pium exercitium Viae Crucis.

7° In festo Corporis Christi, mane canitur Missa;—vespere, ut in aliis feriis quintis per annum.

8° In Dominica infra octavam Corporis Christi, fit Processio.

9° Epiphania Domini habetur ut festum speciale pro Adoratione Reparatrice. Mane, canitur Missa. Vespere, ut in aliis festis per annum de praecepto.

10° In festo S. Ioachim titularis Ecclesiae,—mane canitur Missa;—vespere, ut in aliis festis per annum diebus.

11° In festis solemnioribus, quae propria sunt Congñis SSmi Redemptoris, omnia disponantur de iudicio et ad praescriptum Superioris ipsius Congñis.

12° Si aliquando, datis per annum diebus, ob rerum peculiarium adiuncta, aliquid immutandum videbitur circa Adorationis Reparatricis actus supra enumeratos, Director generalis singulis vicibus providebit, de consensu tamen Superioris sui.

IX. Ordo dierum, diversis nationibus assignatorum pro Adoratione Reparatrice, in posterum statuitur ut infra.

Dies Dominica. Pro Italia, Gallia, Hispania, Portugallia, Belgio.

Feria secunda. Pro omnibus aliis regionibus Europae continentalis et insularis.

Feria tertia. Pro Asia.

Feria quarta. Pro Africa.

Feria quinta. Pro America septentrionali et centrali.

Feria sexta. Pro America meridionali.

Sabbato. Pro Oceania.

X. Qui pio Sodalitio nomen dant, ex quacumque gente, per dimidiam circiter horam orationi vacant coram SSmo semel in hebdomada, in die suae cuiusque nationi assignata, ut in numero praecedenti; vel alio hebdomadae die, si legitime impediti fuerint. Adscripti, in Urbe degentes, dimidiam horam, ut supra, in oratione insumunt in Ecclesia, in qua SSmum expositum est in forma Quadraginta Horarum; qui extra Romam degunt, in qualibet Ecclesia in qua SSmum Sacramentum asservatur.

XI. SSmus Dñus Noster Leo PP. XIII rata esse voluit quae iam decrevit, per litteras in forma Brevis datas die 6

mensis Martii anni 1883, sacrarum Indulgentiarum munera iis omnibus qui ordini Sodalium ab Adoratione Reparatrice dederint nomen. Praeterea nonnullas alias Indulgentias, motu proprio, largitus est sub die 6 mensis Septembris anni 1898.

XII. Praedictarum omnium Indulgentiarum summarium hoc est:

1° Omnibus et singulis pio Sodalitio adscriptis extra Urbem degentibus, qui, iuxta ipsius Sodalitii instituta, in sua quisque regione, quamlibet Ecclesiam devote visitaverint, in qua Sacramentum Augustum asservatur, et coram Ipso per mediam circiter horam oraverint, dummodo reliqua pietatis iniuncta opera praestiterint, consequuntur quotidie omnes et singulas Indulgentias, peccatorum remissiones et poenitentiarum relaxationes, quas consequerentur si adessent Orationi Quadraginta Horarum iisdem diebus in Ecclesiis Urbis (Breve 6 Martii 1883), idest: *Indulgentiam Plenariam*, si vere poenitentes, confessi ac sacra communione refecti per dimidiam circiter horam, ut supra, coram SSmo Sacramento oraverint;— *Indulgentiam decem annorum et totidem quadragenarum*, quotiescumque vere poenitentes, cum firmo proposito confitendi, aliquam Ecclesiam visitaverint et per aliquod tempus coram SSmo Sacramento pias preces effuderint (Breve ut supra).

2° Adscriptis pio Sodalitio in Urbe existentibus, qui vere poenitentes, confessi atque Sacra Communione refecti, qualibet hebdomada, die per praesentia Statuta ipsis designato, vel etiam alio die, quatenus legitime impediti fuerint, per dimidiam circiter horam SSmum Sacramentum adoraverint in Urbis Ecclesiis, in quibus fit Quadraginta Horarum oratio, praeter Indulgentias Quadraginta Horarum, conceditur:

Indulgentia Plenaria semel in singulis per annum mensibus, uno die cuiusque eorum arbitrio sibi eligendo (Breve 6 Martii 1883).

Iisdem adscriptis pio Sodalitio Romae existentibus, qui singulis hebdomadis, statuta die, vel alia, quatenus impediti ut supra, dimidiam circiter horam adorationis peregerint in Ecclesia S. Ioachimi in Urbe coram SSmo exposito, SSmus Dñus Noster Leo Papa XIII, motu proprio, sub die 6 mensis Septembris anni 1898, concessit omnes et singulas Indul-

gentias, quas consequerentur, si id praestarent in Ecclesiis Urbis, in quibus fit oratio Quadraginta Horarum.

3° Praeterea, sub eadem die 6 Septembris 1898, Sanctitas Sua concessit *Indulgentiam septem annorum et totidem quadragenarum* omnibus Christifidelibus quotiescumque devote adstiterint in eadem Ecclesia S. Ioachimi cuilibet ex piis actibus in num. VIII praesentium Statutorum expressis. Concessit denique idem SSmus Dñus Noster Leo Papa XIII in perpetuum *Indulgentiam Plenariam* omnibus Christifidelibus in die festo S. Ioachimi, dummodo poenitentes, confessi et sacra Communione refecti, visitent ecclesiam S. Ioachimi in Urbe, ibique orent pro Ecclesiae catholicae exaltatione et ad mentem Summi Pontificis (6 Septembris 1898).

Omnes et singulae supramemoratae Indulgentiae sunt defunctis applicabiles.

SSmus Dñus Noster Leo PP. XIII, qui in suo Motu Proprio sub die 20 Iulii huius decurrentis anni iam edixerat se opportune perlaturum leges, ad quarum normam regeretur pium Sodalitium sub titulo ab Adoratione Reparatrice Gentium Catholicarum, in Ecclesia S. Ioachimi de Urbe canonice erectum, in Audientia habita die 6 Septembris 1898 ab infrascripto Card. Praefecto S. Coñgnis Indulgentiis Sacrisque Reliquiis praepositae, audita relatione de Statutis pro memorato pio Sodalitio, ex iussu eiusdem Sanctitatis Suae elaboratis, mandavit, ut per Rescriptum praefatae S. Coñgnis memorata Statuta adprobarentur, una cum eisdem adnexo Summario omnium Indulgentiarum, quibus idem pium Sodalitium ab eadem Sanctitate Sua huc usque ditatum fuit. Quapropter eadem S. Congregatio, mandato SSmi obtemperans, per praesens Rescriptum Statuta dicti Sodalitii, uti prostant in superiori schemate, adprobat et servanda praecipit ab universis eidem Sodalitio adscriptis et in posterum adscribendis: item et praedictum Summarium, nunc primum ex documentis excerptum, uti authenticum recognoscit simulque typis mandari permittit. Contrariis non obstantibus quibuscumque.

Datum Romae ex Secretaria eiusdem S. Coñgnis die 19 Septembris 1898.

Fr. HIERONYMUS M.ª *Card.* GOTTI, *Praefectus.*

L. † S.

Pro Rmo P. Dño ANT. Archiep. Antinoen. *Secretario.*

IOSEPHUS M. *Canonicus* COSELLI, *Substitutus.*

III.

PRAEDICTIS DOCUMENTIS LITTERAE RMI. P. MATHIAE RAUS, SUPERIORIS GENERALIS CONGREGATIONIS SS. REDEMPTORIS ADNECTUNTUR UT SEQUITUR.

Illustrissime et Reverendissime Domine:

Rem Tibi gratam facturum me existimo, bina ad Te mittens Pontificia Decreta, quae templum S. Ioachimi in Urbe respiciunt, et institutum in eo Sodalitium universale, quod ab *Adoratione reparatrice Sanctissimi Sacramenti* nuncupatur.

Neque enim Te latet, Illme et Revme Domine, Leonem XIII Pont. Max. (quem suae Deus Ecclesiae diu servet incolumem!) die XX Iulii huius anni, motu proprio, *Breve Apostolicum* edidisse, quo templi Ioachimiani rectionem atque administrationem Congregationi Sanctissimi Redemptoris (cui ego, immeritus licet, praesum) commissam esse voluit: servato ceterum sibi, suisque in Pontificatu Successoribus, iure proprio ac perpetuo eiusdem templi operumque adiacentium atque adstruendorum.

Praeterea idem Pontifex describi iussit *Statuta* eiusdem pii Sodalitii ab Adoratione reparatrice. In iisdem primum agitur de Directore generali eiusque facultatibus; tum de Directoribus dioecesanis aut quasi dioecesanis, deque adscribendis Sodalibus. Inde enumerantur pia exercitia, quae in Aede Ioachimiana obeunda sunt, sive quotidie, sive certis per hebdomadam, per mensem, per annum diebus. Postea ordo texitur dierum, quo reparatrix Adoratio variis assignatur per totum Orbem nationibus; cum templum illud S. Ioachimi, cui aedificando Orbis catholicus universus stipes contulit, indolem, ut ita dicam, internationalem prae se ferre videatur. Sequitur demum recensio Indulgentiarum, quas Sedes Apostolica Sodalibus ab Adoratione reparatrice larga manu concessit. Atque haec omnia Rescripto S. Congregationis Indulgentiarum, dato die 19 superioris mensis Septembris, probata fuerunt et pro authenticis declarata.

Accepta vix templi Ioachimiani possessione, nihil antiquius habui, quam ut illius decorem diligerem et procurarem. Quare, locata in viciniis habitatione (donec aedificetur asceterium sacrae Aedi adstruendum) cultui divino ibi exercendo plures ex nostris Patribus destinavi, quorum numerus successu temporum augebitur. Statim quoque pia exercitia, Statutis Sodalitatis praescripta, aliaque ad sacrum ministerium pertinentia, instituenda ibidem curavi. Utque inde sub principio frequentissimus, qui eam Urbis partem incolit, populus efficacius ad pietatem atque ad sempiternae salutis studium excitaretur, celebratam ibi volui sacram Missionem, per hebdomadas amplius duas a quatuor e nostris Sacerdotibus his ipsis diebus peractam.

Haec audivisse, Tibi, Illme et Rme Domine, in cultum sacrae Eucharistiae adeo propenso, iucundissimum certe fuerit. Plurimi iam per varias Orbis regiones rite constituti sunt Directores dioecesani aut quasi-dioecesani pii Sodalitii ab Adoratione reparatrice. Verum, pro Tua praecipua in Sacramentum Altaris devotione, proque ipsius Summi Pontificis ardenti voto, id sane procurare studebis, ut apud Fideles, Tuae curae concreditos, latius in dies propagetur saluberrima illa divinae Eucharistiae adoratio et iniuriarum, quae eidem hodiernis temporibus assidue irrogantur, assidua quoque deprecatio. Quidquid autem ad hoc Sodalitium pertinet, rescire poteris a praesenti Superiore ecclesiae Ioachimianae, eodemque Moderatore generali memorati Sodalitii, cuius haec quidem directio est: *Rev. P. Aloysio Palliola, apud ecclesiam S. Ioachimi*, ROMAM.

Interea dum Tibi, Illme et Revme Domine, fausta omnia a Deo adprecor, veneratione plenus existo.

Dominationis Tuae Illmae et Rmae,

Humus obseqmus in Christo servus,

P. MATHIAS RAUS,

Congregationis SSmi Redemptoris Superior Generalis.

Romae, apud S. Alphonsum, vico Merulana, die 1ª Novembris an. 1898, festo Omnium Sanctorum.

E S. CONGREGATIONE CONCILII.

I.

DE CLERICORUM EXCARDINATIONE ET ORDINATIONE.

Decretum.

Quatuor numerabantur tituli canonici ut quis posset fieri subditus alicuius Episcopi ad Sacros Ordines recipiendos,

scilicet originis, domicilii, beneficii, familiaritatis. Praeter illos, alter sensim sine sensu succreverat, in plerisque locis, titulus nempe proveniens ex excardinatione clerici e sua dioecesi, et incardinatione in altera. Sed praeterquam quod talis titulus a iure scripto non contemplabatur, ex illius usu plures passim querelae ortae sunt praesertim ex parte Ordinariorum Galliae. Haec fuit ratio praesentis Decreti, in quo dum formaliter novus ille S. Ordinationis titulus canonizatur, insimul praecaventur circumstantiae, ut abusibus via praecludatur. Sitque Decretum, ad cuius calcem ponemus *Folium* in quo iam ab anno superiore quaestio agitata fuerat in Plenaria Congregatione.

A primis Ecclesiae saeculis plura Sacra Concilia decreverunt, quod recentius confirmavit Tridentinum *cap. 8, sess. 22 de reform.*, neminem nisi a proprio Episcopo posse ordinari.

Proprius autem alicuius Episcopus, iuxta ea quae praefinivit in primis Bonifacius VIII in Sexto Decret. *cap. Cum nullus, De tempore Ordin.*—"Intelligitur in hoc casu Episcopus de cuius dioecesi est is, qui ad ordines promoveri desiderat, oriundus, seu in cuius dioecesi beneficium obtinet ecclesiasticum, seu habet (licet alibi natus fuerit) domicilium in eadem." Deinde cum consuetudo invaluerit, ut Episcopi familiares suos etsi alienae dioecesis, sacris initiarent, et sancta Tridentina synodus *cap. 9, sess. 23 de reform.*, id certis sub conditionibus probaverit, obtinuit, ut tribus prioribus titulis, originis, domicilii et beneficii, quibus ius fiebat Episcopis aliquem ad ordines promovendi, quartus quoque accenseretur, scilicet familiaritatis. Cum autem de huiusmodi titulis disceptaretur, Innocentius XII app. litt. incipientibus "*Speculatores*" datis die 4ª Nov. 1694, determinavit ac constituit quo sensu et extensione iidem essent accipiendi ad eum effectum, ut quis proprius fieret alicuius Episcopi subditus, quo legitime ordinari valeret. Quae constitutio ut suprema lex deinde habita est, eaque duce omnes quaestiones diremptae.

Verum nostris temporibus novae contentioni frequens se praebuit occasio. Pluribus enim in locis usu receptum est ut clerici, qui e sua dioecesi digredi et in alia sibi sedem constituere desiderarent, excardinationem, quam vocant, id est plenam

et perpetuam dimissionem a suo Ordinario peterent; eaque innixi in alia dioecesi incardinationem seu adscriptionem implorarent: qua obtenta, eo ipso ut proprii novi Episcopi subditi ad ulteriores ordines suscipiendos admitterentur. Quae agendi ratio, ubi caute prudenterque adhibita fuit, absque querelis processit, sed nonnullis in locis, ubi necessaria cautio defuit, controversiis et abusibus viam saepenumero patefecit.

Quapropter Emi S. C. Concilii Patres, rebus omnibus mature perpensis, praesenti generali decreto haec statuenda censuerunt:

1° excardinationem fieri non licere nisi iustis de causis, nec effectum undequaque sortiri, nisi incardinatione in alia dioecesi executioni demandata;

2° incardinationem faciendam esse ab Episcopo non oretenus, sed in scriptis, absolute et in perpetuum, id est nullis sive expressis sive tacitis limitationibus obnoxiam; ita ut clericus novae dioecesi prorsus mancipetur, praestito ad hoc iuramento ad instar illius quod Constitutio "*Speculatores*" pro domicilio acquirendo praescribit;

3° ad hanc incardinationem deveniri non posse, nisi prius ex legitimo documento constiterit alienum clericum a sua dioecesi fuisse in perpetuum dimissum, et obtenta insuper fuerint ab Episcopo dimittente, sub secreto, si opus sit, de eius natalibus, vita, moribus ac studiis opportuna testimonia;

4° hac ratione adscriptos posse quidem ad ordines promoveri. Cum tamen nemini sint cito manus imponendae, officii sui noverint esse Episcopi, in singulis casibus perpendere, an, omnibus attentis, clericus adscriptus talis sit, qui tuto possit absque ulteriori experimento ordinari, an potius oporteat eum diutius probari. Et meminerint quod sicut "nullus debet ordinari qui iudicio sui Episcopi non sit utilis aut necessarius suis Ecclesiis" ut in *cap. 16, sess. 23 de reform.* Tridentinum statuit; ita pariter nullum esse adscribendum novum clericum, nisi pro necessitate aut commoditate dioecesis.

5° quo vero ad clericos diversae linguae et nationis, oportere ut Episcopi in iis admittendis cautius et severius procedant, ac numquam eos recipiant nisi requisiverint prius a respectivo eorum Ordinario, et obtinuerint, secretam ac

favorabilem de ipsorum vita et moribus informationem, onerata super hoc graviter Episcoporum conscientia.

6° denique quoad laicos, aut etiam quoad clericos, qui excardinationis beneficio uti nequeunt vel nolunt, standum esse dispositionibus const. "*Speculatores*" quae, nihil obstante praesenti decreto, ratae ac firmae semper manere debent.

Facta autem de his omnibus relatione SSmo Domino Nostro per infrascriptum Cardinalem S. C. Concilii Praefectum, Sanctitas Sua resolutionem Em. Patrum benigne approbare et confirmare dignata est, contrariis quibuscumque minime obstantibus.

Datum Romae ex aedibus S. C. Concilii die 20 Iulii 1898.

A. *Card.* Di Pietro, *Praef.*
† Beniaminus *Arch.* Nazianzenus, *Pro-Secr.*

II.

Confirmatio Concilii Provincialis Mexicani.

Perillustris ac Rme Domine uti Frater.

Diu multumque desiderata et apprime accepta obvenerunt Emis S. H. C. Patribus acta et decreta Concilii Mexicani V. Ex tempore enim sacrosanctae Tridentinae Synodo proximo, idest ab anno 1585, episcopales huiusmodi conventus in Mexicana Provincia haud amplius habiti erant, si unum excipias, qui anno 1771 celebratus, legis vim obtinere non valuit, quia revisioni subiectus non fuit, quam Sixtus V Const. *Immensa* praescribit.

Ideoque tibi, Amplissime Praesul, ceterisque istius Provinciae Episcopis laudi et honori plurimum vertendum est, quod praesentibus gravibusque istarum ecclesiarum necessitatibus consulere volentes rem per se arduam invicto animo aggredi et ad exitum strenue perducere non distulistis.

Gaudere ergo nunc licet de tam prospero successu, atque in primis singulares gratias Deo agere oportet, qui, intercedente B. M. V. de Guadalupe, inclita Mexicanae Reipublicae Patrona ad tam sanctum, salutare ac necessarium opus animum Vobis virtutemque addidit. Nec sane frustra ea invocari poterat, quae

in omnibus semper ac maxime in rebus asperis columen Ecclesiae fuit ac praesidium, nec frustra sub eius auspiciis Concilium inchoari, sicut non sine felici praesagio fieri poterat, ut uno ante Concilium anno sacrata eius imago de Gaudalupe S. Pontificis nomine, universo clero et populo plaudente, aurea corona redimeretur.

Quod tamen inter tot egregie statuta maxime commendari oportet sedula clericorum institutio est. Nil enim magis utile aut necessarium, nec ulla nimia cura dicenda est quae pro seminariis impenditur. Ideoque indefessum debet esse Episcoporum studium iugisque conatus ad clericorum educationem magis in dies scientia ac pietate provehendam.

Sed praeter dioecesana seminaria alia duo habentur clericorum instituta, quae utpote pro communi bono sunt fundata ita communi quoque studio ac favore sunt sustinenda, superior scilicet studiorum Facultas, quam ex Episcoporum voto, SSmus Dominus Noster isthic nuper erexit, et Collegium Pium latinum in Urbe. Expedit namque plurimum et ut nonnulli e clero ad errores facilius refellendos et ad fidei veritates aptius propugnandas, in scientiis prae ceteris erudiantur; et ut alii, prope limina Apostolorum educati, ex ipso fonte hauriant fidei et ecclesiasticae vitae alimenta.

. . . . . .

Ceteras correctiones quas in Concilii textu inducendas S. C. censuit, in adiuncto folio conscriptas tibi mitto.

Simulque meo et aliorum Emorum Patrum nomine de momentoso opere tam animose suscepto, et opitulante Deo, ad exitum fauste feliciterque perducto, tecum et cum ceteris Mexicanae Provinciae Episcopis toto corde gratulari gestio.

Modo autem pro viribus satagendum est ut quae sancte constituta sunt, solertia ac prudentia pari executioni paullatim mandentur: quod tuo et tuorum Suffraganeorum zelo ac Dei gratia futurum confido, et ex intimo animi voto auspicor et opto.

Ex Sacra Congregatione Concilii die 19 Augusti 1898.

Amplitudinis Tuae uti Fr.

A. *Card.* Di Pietro, *Praefectus.*

† B. *Archiep.* Nazianzen., *Pro-Secret.*

Rmo Archiep. Mexicano.

E S. UNIV. INQUISITIONE.

I.

DE ORDINATIONE PRESB. IN QUA EPUS IN SECUNDA MANUUM IMPOSITIONE MANUS AD PECTUS IUNCTAS TENUIT, POSTEA VERO ANTE PECTUS DISIUNCTAS.

Eminentissime Domine:

Episcopus N. N., accepta denuntiatione, seu potius consultatione super validitate ordinationis quorumdam Presbyterorum; ut in re tanti momenti securius procedat, rem integram isti Sacrae Congregationi remittendam censuit, ab eaque dubii solutionem expectare.

Casus igitur est ut sequitur:

Pluribus abhinc annis, antequam Episcopus Orator huius Dioecesis regimen et administrationem nactus esset, contigit ut statuto tempore generales ordines celebrarentur; cumque, ceteris ordinibus collatis, perventum fuisset ad ordinationem Presbyterorum loco extensionis dexterae manus super capita ordinandorum cum oratione *Oremus fratres charissimi*, etc., quae in Pontificali habentur, Pontifex involuntarie distractus, eamdem orationem recitabat manibus ante pectus iunctis; quod advertens unus ex adstantibus clericis, timens ne hoc officeret validitati ordinationis, cito accurrens reverenter disiunxit manus Pontificis, qui, manibus sic disiunctis ante pectus, praefatam orationem usque ad finem prosequutus est.

Hoc supposito, dubitatur, et consequenter ab Episcopo oratore ex Sacra ista Congregatione humiliter quaeritur:

I. Utrum per extensionem manuum Episcopi ante pectus suppleri potuerit in casu extensio dexterae manus super capita ordinandorum, ac consequenter pro valida habenda sit ordinatio illorum candidatorum.

Et quatenus negative ad utrumque:

II. Utrum et quomodo procedendum sit ut defectus ille subsanetur, dato quod sic ordinati, qui fuerunt duo, adhuc superstites sunt.

Fer. IV, die 6 Iulii 1898.

In Congregatione Generali S. R. et U. Inquisitionis habita ab EE. ac RRmis DD. Cardinalibus in rebus fidei et morum

Inquisitoribus Generalibus, propositis praefatis dubiis ac diligenter expensis, praehabitoque RR. DD. Consultorum voto, iidem EEmi et RRmi Patres rescribendum mandarunt:

Attentis expositis, Sacerdotes, de quibus agitur, iterum ordinentur ex integro sub conditione et secreto, quocumque die, facto verbo cum SSmo ut suppleat etiam de Thesauro Ecclesiae pro missis a sacerdotibus celebratis.

Subsequenti vero Fer. VI die 8 eiusdem mensis Iulii 1898, in solita audientia R. P. D. Adsessori impertita, facta de his omnibus SSmo Dno Nro Leoni Div. Prov. PP. XIII relatione SSmus resolutionem EEmorum Patrum adprobavit et gratiam concessit.

I. *Can.* MANCINI, *S. R. et U. Inquis. Not.*

II.

DE ORDINATIONE SACERDOTIS QUI HOSTIAM E PATENA EVOLATAM NON TETIGIT DUM INSTRUMENTA PORRIGEBANTUR ET DICEBATUR FORMULA.

Beatissime Pater:

Parochus N. N. ad pedes S. V. provolutus humiliter petit ut pro quiete suae conscientiae, authentice solvatur dubium a quo iam a multo tempore vexatur relate ad validitatem suae Ordinationis sacerdotalis. Dum Episcopus ordinans ipsi traderet calicem et patenam cum hostia, haec in terram evolavit, priusquam ab ordinando tangeretur et pronunciaretur formula *Accipe potestatem*, etc. Sacerdos ordinandus vidit hostiam delapsam, quae non amplius erat supra patenam antequam pronunciaretur formula, et monuit de hoc Magistrum Caeremoniarum, qui sive ne Episcopum turbaret, sive quia aliter sentiret, res in suo statu reliquit.

Fer. IV, die 6 Iulii 1898.

In Congregatione Generali habita coram EEmis et RRmis Cardinalibus in rebus fidei et morum Inquisitoribus Generalibus, proposito praefato dubio, ac praehabito RR. DD. Consultorum voto, iidem EE. ac RR. Patres respondendum mandarunt:

Attenta asserta evolatione hostiae in terram in porrectione instrumentorum ante tactum instrumentorum eorumdem, ordinationem esse iterandam ex integro sub conditione et secreto, quocumque die, facto verbo cum SSmo, ut suppleat de Thesauro Ecclesiae, quatenus opus sit, pro Missis a sacerdote oratore celebratis.

Subsequenti vero Feria VI, die 8 eiusdem mensis Iulii 1898, in solita audientia R. P. D. Adsessori impertita, facta de his omnibus SSmo Dno Nro Leoni Div. Prov. PP. XIII relatione, SSmus resolutionem EEmorum PP. adprobavit ac gratiam concessit.

I. *Can.* MANCINI, *S. R. et U. Inquisit. Not.*

III.

DE ORDINATIONE PRESB. IN QUA EPUS AD SECUNDAM IMPOSITIONEM HABUIT MANUS SECRETO SOLUS EXTENSAS POSTQUAM STOLAM ANTE PECTUS ORDINANDORUM APTAVIT.

Beatissime Patcr:

Episcopus N. N. in ordinatione Presbyterorum utramque manum super caput cuiuslibet ordinandi posuit, quod et Presbyteri assistentes fecerunt. Dum autem legeret orationem seu exhortationem *Oremus fratres charissimi* etc. ex inadvertentia neque ipse neque presbyteri assistentes manus extensas super omnes ordinandos habuerunt. Sacram functionem postea prosecutus est usque ad illa verba *Accipe iugum Domini* etc. aptando stolam ante pectus in modum crucis. Quibus dictis, quum praeteritam omissionem impositionis manuum advertisset, submissa voce (quin a circumstantibus audiretur) repetiit exhortationem *Oremus fratres charissimi* etc. cum oratione sequenti, et ipse solus manus extensas habuit super ordinandos. Postea functionem reassumpsit ab illis verbis: *Accipe vestem Sacerdotalem* etc.

Igitur Episcopus orator, ad pedes S. V. provolutus, humiliter petit utrum valida fuerit haec ordinatio.

Fer. IV, die 6 Iulii 1898.

In Congregatione Generali S. R. et U. Inquisitionis habita ab EEmis ac RRmis DD. Cardinalibus in rebus fidei et morum

Inquisitoribus Generalibus, proposito ac diligenter expenso suprascripto dubio, praehabitoque RR. DD. Consultorum voto, iidem EE. ac RR. Patres respondendum mandarunt:

Ordinationem in casu validam fuisse.

Subsequenti vero Feria VI, die 8 eiusdem Mensis Iulii 1898, in solita audientia R. P. D. Adsessori impertita, facta de his omnibus SSmo Dno Nro Leoni Div. Prov. PP. XIII relatione, SSmus resolutionem EEmorum PP. adprobavit.

I. *Can.* MANCINI, *S. R. et U. Inquis. Not.*

IV.

DE MODO AGENDI RELATE AD CATHOLICUM CIVILI VINCULO IUNCTUM CUM INFIDELI.

Fer. IV, die 6 Iulii 1898.

Huic Supremae Congregationi R. et U. Inquisitionis proposita fuerunt enodanda dubia quae sequuntur:

I. Quomodo se gerere debeat parochus vel sacerdos qui, vocatus a viro vel muliere catholica in articulo mortis constituto et cum infideli iam vinculo civili coniuncto, illum invenit sensibus pene destitutum? Quando parochus illum ad contritionem excitaverit ac sub conditione absolverit, potest etiam ad sepulturam admittere ecclesiasticam?

II. Quomodo in praedicto casu parochus vel sacerdos se gerere debeat si moribundus sensibus sit penitus destitutus?

III. Quid, si iste moribundus sit compos sui et adsint filii baptizati, quos lex civilis retinet uti legitimos?

IV. Quid, si filii non fuerint baptizati?

V. An, et quibus cautelis, sint baptizandi filii orti ex matre hebraea, post obitum patris catholici, si filii durante civili contubernio baptizati fuerint?

Porro in Congregatione Generali habita ab EEmis et RRmis DD. Cardinalibus in rebus fidei et morum Inquisitoribus Generalibus, praefatis dubiis diligenter expensis, praehabitoque RR. DD. Consultorum voto, iidem EEmi ac RRmi Patres rescribendum mandarunt:

Ad I. Detur responsum S. Poenitentiariae, idest: Tenebiturne parochus ad denegandam sepulturam excommunicato

vel publico peccatori demortuo quin reconciliatus fuerit cum S. Ecclesia, si tamen ille ministerium sacerdotis desideravit, a quo fuit inventus iam mortuus vel sensibus destitutus, qui tamen dederit signa poenitentiae, seu deosculando crucifixum seu alia pietatis opera peragendo?—Resp.: In hisce casibus, evulgatis resipiscentiae signis, dari posse sepulturam ecclesiasticam, vetitis tamen ecclesiasticis pompis et solemnitatibus exequiarum. Quod si in aliquo casu circumstantiae extraordinariae concurrant, parochus consulat Ordinarium et stet eius mandatis.

Ad II. Consulat probatos Auctores, ac praesertim S. Alphonsum M. De Ligorio Lib. VI, n. 483.

Ad III. Episcopus vel parochus in casu uti poterit facultate Ordinariis concessa sub die 20 Feb. 1888, renovato consensu et datis cautionibus.

Ad IV. Si possibilis spes affulgeat fore ut huiusmodi pueri possint suo tempore in vera religione instrui, tunc, datis cautionibus, baptizentur. Quod si nulla via possit huiusmodi spes moralis haberi, tunc, nisi pueri in mortis articulo inveniantur, ab iis baptizandis abstineatur; et ad mentem. Mens est quod parochus curare non omittat ut, datis cautionibus liberi baptizari et in Catholica Religione educari possint, cum Ecclesia in iis hoc ius iam habeat.—A moribundo catholico vero, si iam est compos sui, cautiones exquirantur ut praedicta valeant obtineri.

Ad V. Si filii nondum baptizati sunt, provisum in praecedenti. Si vero sint baptizati, tunc curandum ut in Catholica Religione instituantur et educentur.

Subsequenti vero Feria VI, die 8 eiusdem mensis Iulii 1898, in solita audientia R. P. D. Adsessori impertita, facta de his omnibus SSmo Dno Nro Leoni Div. Prov. PP. XIII relatione, SSmus resolutionem EEmorum PP. adprobavit.

I. *Can.* MANCINI, *S. R. et U. Inquis. Not.*

V.

CIRCA MATRIMONIA PAGANORUM, DE QUORUM VERO CONSENSU DUBITATUR.

Beatissime Pater:

Praefectus Apostolicus Niger Superioris, ad S. V. pedes provolutus, humiliter petit resolutionem casus qui sequitur.

Haud levis momenti difficultas his in locis obiicitur quando designari oportet quaenam sit prima polygami uxor. Etenim, iuxta patrios mores, illa dicitur et reipsa habetur ut prima quam polygamus ante alias (ut hic dicitur) *in via allocutus est.* Saepe autem accidit quod vir dum expectat illam convivendi aetatem attigisse, aliam sibi uxorem petat, cum eaque maritaliter vivat, quin exinde intendat hanc primae uxoris locum tenere; imo eam certiorem faciendo, sui ipsius primam uxorem *esse in via.* Et revera quando illa, aetate permittente, domum mariti ingreditur, primum locum ibi patrio iure tenet, recurrentibus v. gr. religiosis caeremoniis, eius erit epulas parare easque idolis apponere, ac si maritus quadam praeditus sit dignitate, ipsa sola, inter eius uxores, huius dignitatis iure particeps fiet.

Allocutio, de qua in casu, talibus aliquando comitatur caeremoniis, notionem ligaminis imo et irritabilitatis cuiuscumque subsequentis unionis secum ferentibus, quod facile erui potest, verum inter partes contractum fuisse matrimonium, dum puella adhuc esset *in via.* At saepe ita absque caeremoniis, absque testibus, absque indissolubilitatis notione, eadem *allocutio* fit, quod pluries minime *constat* utrum fuerit vel transierit in verum matrimonium ante viri adhaesionem ei quae more patrio habetur ut secunda uxor, an potius fuerit et manserit eousque mera de futuro desponsatio.

His positis, humiliter quaerit utrum in casu quo omni adhibita in investigando diligentia, tamen *non constet* matrimonium contractum fuisse cum puella *in via* ante alterius uxoris domum ingressum, illa haberi debeat ut polygami legitima uxor quae ab indigenis ut talis et designatur et habetur; vel potius utrum locorum moribus minime perpensis pro illa standum sit, quae prima maritaliter viro adhaeserit.

Fer. IV, die 17 Augusti 1898.

In Congregatione Generali habita ab EEmis et RRmis Cardinalibus in rebus fidei et morum Inquisitoribus Generalibus, relatis suprascriptis precibus, praehabitoque RR. DD. Consultorum voto, iidem EE. ac RR. Patres respondendum mandarunt:

Standum esse pro matrimonio sive consummato, sive non consummato, prioritate temporis celebrato, illis quidem caeremoniis patrio more adhibitis, quae iuxta communem regionis existimationem mutuum sponsorum de praesenti consensum sufficienter exprimunt. Quod si factis opportunis investigationibus, non constet contrahentes vel puellas, de quibus agitur, verum consensum matrimonialem de praesenti praestitisse; ideoque de valore matrimonii prioritate temporis celebrati prudenter dubitetur, provisum per decretum 28 Maii 1892 ad 2° quod sic se habet:

"Si, instituto diligenti examine, matrimonium cum prima quae iam baptizata fuerit, validum inveniatur, ad illam redire pagani, de quibus in casu, omnino teneantur. Si autem non fuerit baptizata, vi art. II formulae I satis erit interpellare utrum velit converti. Ubi vero converti nolit, vel serio dubitetur de validitate matrimonii cum prima, poterunt quamlibet ducere, dummodo sit baptizata, renovato consensu."

Subsequenti vero feria VI, die 19 eiusdem mensis Augusti in solita audientia R. P. D. Adsessori impertita, facta de his omnibus SS. D. N. Leoni PP. XIII relatione, SSmus resolutionem EEmorum Patrum adprobavit.

I. *Can.* MANCINI *S. R. et U. Inquisit. Not.*

VI.

DE CONDITIONIBUS AD ABSOLVENDOS SECTIS VETITIS ADSCRIPTOS.

Beatissime Pater:

Episcopus N. N. ad pedes S. V. provolutus humiliter exponit quod haud infrequenter coram confessariis se sistunt aggregati sectis massonicis ut absolvantur. Nunc autem humiliter petit orator utrum vi facultatum concessarum per solitas pagellas S. Poenitentiariae, absolvi possint massones tum occulti, tum publici; postulat insuper, posito quod in dicta pagella praescribitur *ut eiurent*, utrum ab his omnibus exigi debeat formalis et notoria abiuratio, asservanda penes Curiam etc.

Fer. IV, die 5 Augusti 1898.

In Congregatione Generali S. R. et U. Inquisitionis habita ab EEmis ac RR. DD. Cardinalibus in rebus fidei et morum

Inquisitoribus Generalibus, propositis suprascriptis dubiis, praehabitoque RR. DD. Consultorum voto, iidem EE. ac RR. Patres rescribendum mandarunt:

Episcopus utatur facultatibus quae Ordinariis a S. Poenitentiaria concedi solent, quarum vi et ipse et alii ab ipso delegati Confessarii absolvere possunt eos qui sectis vetitis nomen dederunt, sive notorii sint, sive non, dummodo a respectiva secta omnino se separent, eamque saltem coram Confessario eiurent, seu detestentur, reparato scandalo eo meliori modo quo fieri potest, et aliis iniunctis de iure iniungendis, iuxta praefatas litteras S. Poenitentiariae.

Feria vero VI, die 7 eiusdem mensis Augusti, in solita audientia R. P. D. Adsessori impertita, facta de his omnibus SSmo D. N. Leoni PP. XIII relatione, SSmus resolutionem EEmorum Patrum adprobavit.

I. *Can.* MANCINI, *S. R. et U. Inquis. Not.*

VII.

UTRUM CONFESSARIUS CATHOLICUS ABSOLVERE POSSIT SCHISMATICUM QUI IN BONA FIDE VERSATUR.

Fer. IV, die 20 Iulii 1898.

Huic Supremae Congregationi S. R. et U. Inquisitionis fuit propositus enodandus sequens casus:

Bonifacius in partibus Schismaticorum Orientalium arduam missionarii apostolici vitam agens, quadam die in tribunali poenitentiae sedens, inter alias Agatham invenit, quae generalem anteactae vitae confessionem apud ipsum instituendam humiliter et enixe petit. Agathae petitioni Bonifacius annuens, eam maxima patientia et caritate audit et adiuvat. Sed ecce, dum bona mulier ordine et precisione admirabili, nec non fervida fide, humilitate ac lacrymarum copia sordes confitetur, hoc deinde subiungit: se nunquam suis sacerdotibus, utpote pravis moribus imbutis ac sacramentalis sigilli minime curantibus, conscientiam suam ita fideliter aperuisse, ac denique Confessarium exorat ut ei det veniam se apud ipsum semper in posterum peracturam ut Eucharistiae Sacramentum in sua propria Ecclesia recipere digne valeat.

Quibus auditis, confessarius comperit illam non esse de gremio, saltem de corpore, Ecclesiae Catholicae, et anxius non parum factus, secum quaerit quomodo cum spirituali poenitentis bono haud facile iudicium componat. Ac primo quidem de praecipuis fidei articulis illam interrogat, quam satis instructam reperit; dehinc prudenter sciscitatur ab ea quid de schismate sentiat, quidque de necessaria fide ac subiectione in Ecclesiam Catholicam atque in eius visibile Caput. Quibus illa: *Christiana sum*, respondit, *schisma nescio quid sit; ego unam ubique terrarum veram Christi Religionem agnosco, in qua vivere et mori cupio: me certe non refert de quaestionibus iudicare, quae sicut a sacerdotibus exortae sunt, ita et ab ipsismet christiana inter se caritate concilientur. Quare*, sequitur devota mulier, *cum crastina die sit apud nos ob peculiare Festum magnus in communione Altaris populi concursus, obsecro te pater sancte, ut sicut meam plenam confessionem iam audivisti, ita nunc et absolvas me pauperculam a peccatis, de quibus maxime doleo, ut et ego exultanti animo ad sacram Synaxim accedere possim.*

Mulieris constantiam admiratus, cum ex sua parte de illius bona fide certus sit, et ex altera serio timens ne amplior disquisitio obfutura ei magis, quam profutura esset, autumans se bonum facere, Bonifacius Agatham, ceteroquin confessam et contritam absolvit. Nec eamdem impedit quominus S. Eucharistiam per Ministrum Schismaticum accipiat, silentio concedens quod per se concedere non posset, eo vel magis quod ipse optime noscat *Sacramenta, ritus et preces*, apud Schismaticos, nihil in se continere quod catholicum non sit.

Hinc quaeritur:

I. An aliquando absolvi possint schismatici materiales, qui in bona fide versantur?

II. An eisdem concedi possit *saltem tacite*, ut in propriis ecclesiis aliquando sacramenta recipiant, atque sacris functionibus assistant?

III. An Bonifacius bene revera egit, et quid ei consulendum?

Porro, in Congregatione Generali S. R. et U. Inquisitionis habita ab EE. et RR. DD. Cardinalibus in rebus fidei et mo-

rum Generalibus Inquisitoribus, propositis suprascriptis dubiis, praehabitoque RR. DD. Consultorum voto, iidem EE. ac RR. Patres rescribi mandarunt:

Ad I. Cum scandalum nequeat vitari, Negative: praeter mortis articulum; et tunc efficaciter remoto scandalo.

Ad II. Negative.

Ad III. Negative: et consulendum confessario ut, praehabita licentia a poenitente, ipsam opportune et caute moneat.

Feria vero VI, die 22 eiusdem mensis Iulii, in solita audientia R. P. D. Adsessori S. O. impertita, facta de his omnibus SSmo D. N. Leoni Div. Prov. PP. XIII relatione, SSmus resolutionem EE. Patrum adprobavit.

I. *Can.* Mancini, *S. R. et U. Inquis. Not.*

E SACRA CONGREGATIONE RITUUM.

Decretum.

Confirmationis cultus ab immemorabili tempore praestiti Servis Dei Adamnano, Beano, Blaano, Colmano, Comgano, Constantino, Donnano et sociis martyribus Drostano, Duthaco, Fergusto, Finano, Foelano, Luano, Machario, Magno, Malrubio, Nathalano, Palladio et Talaricano beatis et sanctis nuncupatis.

Instaurata in Scotia a Sanctissimo Domino Nostro Leone Papa XIII, per Litteras Apostolicas die 4 Martii anno 1878 editas, Hierarchia Episcopali, aliqua spes affulsit illius regionis Episcopis clero et populo fide et communione catholica iunctis, tempore haud remoto sancti Petri Sedem communia eorum vota fore prosequuturam. Optabant enim ut antiquus cultus nonnullis Servis Dei ibidem praestitus et ab haeresi e tenebris erupta saeculo XVI exturbatus, a Suprema Ecclesia Auctoritate resarciretur et confirmaretur. Quae spes ex desiderio et expectatione aucta exploratior evasit ob recentiora pastoralis sollicitudinis testimonia a Beatissimo Patre Anglis et Hibernis Catholicis impertita etiam in similibus causis cultus recogniti et probati. Quare Rmus Dnus Aeneas Macdonald Archiepiscopus S. Andreae et Edimburgen. una

cum Rmis Episcopis Suffraganeis, super Causa cultus immemorialis plurium Servorum Dei, per supplicem libellum anno superiore ab eodem Sanctissimo Domino Nostro postulavit et, per auspicatissimum decretum datum die 24 Ianuarii hoc vertente anno, obtinuit Apostolicam dispensationem a singulis Inquisitionibus Ordinariis adornandis, dummodo forma Processualis probationum per idonea documenta a Sacra Rituum Congregatione expendenda, ad effectum de quo agitur, servaretur. Praedicti vero Servi Dei sunt: "Adamnanus, Beanus, Blaanus, Colmanus, Comganus, Constantinus, Donnanus et socii martyres, Drostanus, Duthacus, Fergustus, Finanus, Foelanus, Luanus, Macharius, Magnus, Malrubius, Nathalanus, Palladius et Talaricanus." Itaque ad horum cultum publicum ecclesiasticum et immemorialem evincendum producta fuere authentica documenta historica sacra et liturgica tum ex Martyrologio Edimburgi asservato, quo Ecclesia Aberdonensis ineunte saeculo XVI utebatur, et ex aliis Martyrologiis Tamlachtensi saeculi VIII et Dungallensi, tum ex pervetustis Kalendariis Sanctorum Scotiae, speciatim illo de Nova Farina saeculi XV, tum ex Missali Drummodensi saeculo XI scripto quod in Palatio Drummodensi dioeceseos Dunkeldensis, reperitur, tum denique ex Breviario Aberdonensi, ad universae Ecclesiae Scotorum usum, typis edito anno 1509. Ex quibus omnibus documentis, aliisque recentioribus ab Annuario auctoritate Episcoporum Scotorum vulgato depromptis, inferebatur ab antiquo in plerisque Scotiae locis in honorem praefatorum Servorum Dei instituta fuisse Festa seu solemnitates cum officio et Missa, et cleri populique devoti concursu, dicata quoque templa et altaria, atque eos meritis, patrociniis, ac miraculis claros Beatos et Sanctos fuisse nuncupatos. Ex his autem Servis Dei, uti constat ex documentis, martyrio decorati fuere Constantinus Rex, Malrubius, Magnus, et Donnanus cum sociis; atque inter Confessores Pontifices relati Beanus, Blaanus, Colmanus, Duthacus, Fergustus, Finanus, Luanus, Macharius, Nathalanus, Talaricanus et Palladius qui postremus a Romano Pontifice ad Scotiam cum suis sodalibus pro fide praedicanda missus, Scotorum Apostolus nomine

et opere fuit. Ceteri autem Adamnanus, Comganus, Drostanus et Foelanus abbatiali dignitate praediti Confessorum non Pontificum numero adscripti sunt. Quare quum omnia in promptu essent ut haec Causa de cultu immemoriali penes Sacram Rituum Congregationem ageretur, instante Rmo Dno Archiepiscopo S. Andreae et Edimburgen. cum ceteris Scotiae Episcopis, per specialem procuratorem R. D. Robertum Fraser, Rectorem Collegii Scotorum de Urbe, Emus et Rmus Dnus Cardinalis Lucidus Maria Parocchi Episcopus Portuensis et S. Rufinae, huiusce Causae Relator in Ordinariis Sacrae ipsius Congregationis Comitiis, subsignata die, ad Vaticanum habitis, sequens dubium discutiendum proposuit: "An constet de cultu publico ecclesiastico ab immemorabili tempore praestito praedictis Servis Dei, seu de casu excepto a Decretis sa. me. Urbani Papae VIII." Atque Emi et Rmi Patres Sacris tuendis Ritibus praepositi, omnibus accurate perpensis, audito etiam voce R. P. D. Ioanne Baptista Lugari, Sanctae Fidei Promotore, respondendum censuerunt: *Affirmative* seu *constare*. Die 5 Iulii 1898.

Quibus omnibus Sanctissimo Domino Nostro Leoni Papae XIII per infrascriptum Cardinalem Sacrae Rituum Congregationi Praefectum relatis, Sanctitas Sua sententiam Sacrae ipsius Congregationis ratam habuit et confirmavit, die undecima iisdem mense et anno.

C. *Card.* Mazzella, *S. R. C. Praef.*

L. † S.

Diomedes Panici, *Secret.*

Conferences.

THE AMERICAN ECCLESIASTICAL REVIEW proposes to answer in this department questions of general (not merely local or personal) interest to the Clergy. Questions suitable for publication, when addressed to the editor, receive attention in due turn, but in no case do we pledge ourselves to reply to all queries, either in print or by letter.

OUR ANALECTA.

The Roman Decrees for the month are:

I.—PAPAL DOCUMENTS, embracing:

1. A Pontifical act which places the Church of St. Joachim, erected by contributions of the faithful throughout the Catholic world, as a memorial of the episcopal jubilee of the Sovereign Pontiff, in charge of the Redemptorist Fathers. This church is likewise designated as the headquarters of the Confraternity of Reparation to the Most Blessed Sacrament.
2. Constitutions of the Confraternity of Reparation of the Most Blessed Sacrament, embodying the rules and privileges of the same. Days assigned for special adoration for English-speaking countries are as follows: Great Britain and Ireland, Monday; North and Central America, Thursday; Australia, Saturday.
3. Circular Letter addressed to the bishops throughout the world by the Superior General of the Redemptorist Fathers, inviting the coöperation of the clergy in the work of reparation to the Blessed Sacrament.

II.—S. CONGREGATION OF THE COUNCIL:

1. General Decree determining the conditions of admission to a diocese, or transfer from one diocese to another.

According to the rules laid down: (*a*) No cleric can leave his diocese except for just reasons; nor is he to be considered as released from his affiliation to his original diocese until formal admission into another diocese has been secured. (*b*) Mere verbal agreements of admission or transfer from one diocese to another are invalid; they must be made in all cases by writing, and without limitations or conditions. So made, they become absolute and perpetual. (*c*) No bishop is to receive a cleric into his diocese unless the latter present clear and authenticated documents to show that he is to be unconditionally released by his former bishop. The adopting bishop is cautioned to obtain, confidentially if necessary, all requisite information regarding the applicant's origin, education, and previous moral conduct, to remove doubts about the antecedents of the cleric. (*d*) Bishops are not to receive candidates, or ordain them, without sufficient previous test as to their being suitable for the work which will be required of them in the diocese. (*e*) Special caution is to be used with regard to clerics coming from other countries; they are to give positive evidence of fitness before admission to orders.

For the rest, the existing canonical rules, particularly the constitution *Speculatores*, are to remain in full force.

2. The S. Congregation confirms, with certain amendments (in separate folio), the Decrees of the late Fifth Mexican Provincial Council.

III.—S. Congregation of the Universal Inquisition:

1. Answers a question regarding the validity of the rite of ordination, in which the bishop, through inadvertence, omits the imposition of hands. The Congregation decides that the candidates must be reordained *sub conditione* and privately.

2. Answers a similar doubt, in which the ordinand fails to touch the host in the "traditio calicis et patenae." The ordination is to be repeated *sub conditione* and privately.
3. A third doubt about an ordination, in which there occurred some irregularity of ceremonial. The ordination is declared valid.
4. Answers several doubts of a parish priest regarding the manner of dealing with Catholics married to infidels, out of the Church, and who repent on their deathbed. They may be buried in consecrated ground, but without *solemn* ceremonial. In case there are baptized children, regarded as legitimate by the civil law, the priest may use the special faculties granted for the purpose, to validate the marriage, after renewal of consent and the usual cautions regarding the religious education of the children. If the children are not baptized, the pastor is to make all legitimate efforts to obtain the consent of both parents to having the children educated in the Catholic faith; if this consent is given, he baptizes them; otherwise he may not baptize them, unless they are in danger of death, although he is not to cease his efforts to secure their salvation through baptism and education in the true faith.
5. Points out a method of determining the validity of prior consent in the case of marriages among pagan converts who have lived in polygamy before their baptism. As a rule, the marriage confirmed by the mutual consent, according to the custom of the natives, and first in the order of time, stands as valid. If the consent on the part of the woman cannot be shown to have been valid, then inquiry is to be made as to the consent on the part of the one who is the first among those already baptized, whose marriage would accordingly become valid; if there is none baptized, the usual interpellation takes place; that

is, the woman is asked if she is willing to be baptized and converted, and if she refuses, there being a doubt of the validity of the first marriage, the husband is free to choose from among his pagan wives anyone baptized, after renewing the consent of the marriage, which thus becomes valid.

6. Declares that members of secret societies under the ban of the Church are entitled to absolution under the conditions prescribed by the S. Poenitentiaria, namely, that they *sever all connection* with the forbidden secret society, whether it be notoriously excommunicated or not; that they declare explicitly their abjuration of the same before their Confessor (having the usual faculties to absolve); that they repair the scandal which their disloyalty to the Church to which they profess allegiance may have caused, and comply with such other requisites as are demanded by the proper authority, to satisfy the claims of justice and charity.

7. Decides a case involving the question whether a priest may absolve a schismatic who is in good faith. The answer is, *negative*, except *in articulo mortis*, and then so as to avoid all possibility of scandalizing others.

IV.—S. CONGREGATION OF RITES:

Promulgates the Decree which confirms the *cultus ab immemorabili* in Scotland of the Servants of God Adamnan, Bean, Colman, Comgan, Constantine, Drostan, Duthac, Fergus, Finnan, Fillan, Luan, Machar, Magnus, Malrubius, Nathalan, Palladius, and Talarican.

MEMBERSHIP IN THE ORDER OF "THE KNIGHTS OF PYTHIAS" ABSOLUTELY EXCLUDES FROM MEMBERSHIP IN THE CATHOLIC CHURCH.

Editor AMERICAN ECCLESIASTICAL REVIEW:

I take the liberty of calling your attention to an article entitled "The Ban Removed," which appeared in the *Pythian Wave*, the

official organ of the Knights of Pythias in California, and copied from the Chicago *Times-Herald* of November 15th. The article states that by a recent decree the Church has removed the ban from the secret societies formerly condemned, including the Masons, since it now permits "the interment of Roman Catholics in consecrated ground, though they belong to secret societies, and particularly to the Masonic Order." This article being circulated by the *Times-Herald*, and reproduced by the *Pythian Wave*, is working much mischief among weak Catholics, such, especially, as have friends and relatives among the Pythians. And I suppose the same may be said for the other condemned societies.

I am sure that a few lines from you in explanation of the decree or decision, or letter of the Cardinal Prefect of the Holy Office, if any such exists, would carry more weight to convince our friends that Rome has not removed the condemnation, than anything I could say. It may be that what gave occasion to the Chicago *Times-Herald* for its preposterous article was the letter of Cardinal Ledochowski to the Bishop of Valleyfield, which appeared in your issue for July, 1898, at page 85.

I trust that you will find it possible and advisable to comply with my suggestion. J. B. V.

Resp. It is hardly necessary to state that the document published in the Chicago *Times-Herald* is a lie, and that Rome has not in the slightest degree changed her legislation condemning the Masonic and other secret societies as hostile in principle to the best interests, not only of religion, but of civil society.

There have been recently, as there have been on former occasions, doubts proposed to the S. Congregation regarding the right and duty of a priest to administer the last Sacraments or to give Christian burial to persons affiliated during their lifetime with some secret society, but who had expressed regret at the last moment, without, however, being able to undo the scandal given to their Catholic brethren or to remove other effects of their previous association. In such cases, where sorrow for wrong must be presumed to be sincere, the Church removes the excommunication from the repentant individual. To argue from such action that she has abrogated the law excommunicating secret societies, is as absurd as to hold that a governor's pardon of a condemned criminal in the last stages of consumption is a legal sanction or approval of crime.

The Masonic Orders, the Knights of Pythias, the Good Templars, the Odd Fellows, and the host of other associations, whatever their names, which affect absolute secrecy and blind obedience to a Grand Master, with the mummery of an imposing ritual, whilst at the same time they make much of their independence of the Church and have little or no appreciation of her ritual, are in their very nature dangerous to the individual, hence forbidden by the Church. In this she can and will change her position no more than she can or will call the darkness of morals light, or confound the errors branded by the inspired voice of her pontiffs with the truth of Christ's Gospel.

We call attention to a decision of the S. Congregation in this number of the REVIEW (*S. Univ. Inquis.* III, n. 6), as placing what we have said beyond any dispute.

THE MORALITY OF USING CHLOROFORM TO DEADEN PAIN.

Qu. Dr. William Barry, of England, the same, I believe, who recently contributed to the ECCLESIASTICAL REVIEW some important articles on certain moral aspects of physiology, discusses the "Ethics of Pain," in one of the London periodicals. He argues that under certain conditions it is the bounden duty of a person to make use of drugs, such as chloroform, nitrous oxide, alcohol, opium, and the like, in order to relieve a patient from pain. In view of a common practice among physicians who affect no particular religious sentiment, to give powerful anæsthetics to patients whose lives they cannot save, and thereby render them insensible to pain until they die, I am constrained to ask: How are we to look upon this teaching? If it be lawful from a moral point of view to seek to escape the pains which God inflicts, either as a penalty or as a trial, where are we to draw the line? It would certainly be a relief to know that I may lawfully put a friend out of suffering by simply drugging him till he has no more feeling of his ills, since the only thing that would prevent me from doing so is the responsibility of injuring thereby his eternal salvation.

I enclose an extract from Dr. Barry's article.

Resp. We regret that we have not the entire article referred to, since the extract sent to us appears to us quite insufficient to draw any definite inference as to the writer's teaching on

the ethics of pain. But leaving aside Dr. Barry's view, which, to judge from the extract, is quite reconcilable with Catholic doctrine on the subject, we may find something to say on our own account as to the moral value of suffering, and the inference which our reverend correspondent draws from the words in the above-mentioned extract. The case therein discussed is that of a devout Catholic lady who believes it to be a sin to evade or decline suffering. She fears to offend the Almighty by deadening the sense of pain through the use of chloroform or similar drugs prescribed for that purpose by the physician. This fear the writer attributes to a false view of God, and supposes it to arise from a mistaken notion regarding the functions of pain in our system. Pain, he says, is not simply a punishment; it is also a warning of an alarm-bell, which indicates that something in our physical nature needs mending. The duty to preserve health makes it, therefore, incumbent upon us to remove the cause of pain.

The question then is, in the first place, regarding the lawfulness or duty of deadening pain, when pain indicates a loss of health; or, in other words, how far are we bound to preserve health, as a gift from God by which to serve Him and our neighbor? The answer plainly is: As far as the just performance of our service to God and to our neighbor requires health and freedom from pain, we are bound to secure both.

But we can readily conceive a condition in which persons in ill-health and suffering may accomplish all the duties of piety and charity to which they are bound while in health. In such cases pain may be freely and lawfully endured as a voluntary atonement, or as a meritorious sacrifice, in the same way as labor in the sweat of our brow is not only lawful but meritorious, even for those who have no need of earning their daily bread. Pain is therefore not only an alarm-bell; it is as well an accompaniment of our fallen nature, the tick and stroke of a clock which keep us attentive to the passing of time. Like the pangs of hunger and thirst, it is meant to be stilled, but it is also meant to be endured. We think it neither a sin to fast, nor a sin to break fast, unless either be done to excess, or contrary to precept, or so as to prevent us from fulfilling

obligations to God and our neighbor which are clear. In like manner we are not to think it a sin to relieve pain by the use of a narcotic, if it is not done to excess so as to injure some faculty or organ of our system, and if it is not contrary to positive precept, or does not prevent us from fulfilling our duties to God or our neighbor; on the other hand, we may endure pain by refusing a narcotic, unless the suffering renders the patient notably absent-minded, fretful, irritable, or offensive, so as to make him a source of scandal or annoyance to his neighbor, or of irreverence towards God. And as it is not a sin either to eat, even when one is not greatly hungry, but for the sake of hospitality or casual enjoyment and to improve one's strength—nor, on the other hand, a sin to endure hunger for like reasons—so it is not a sin to soothe pain, or to endure it, even when there is no question of recognized and specified duty towards God and our fellow-man, but only a human act, which may be more or less meritorious, according to the particular intention which we have in performing it.

But how is it in the case of a person sure to die, with whom pain is no longer an alarm-bell that calls for the mending of health, but the rattle of the clock chain running off its last links over the day-wheel of time? Is not pain, in this case, a penalty, since it is no longer an index of cure to be sought? And if so, can a person conscientiously shirk this penalty, and by the use of drugs deaden the pain which the Creator inflicts with the apparent purpose of inflicting penalty for sin? We answer that in this case, as in all others, pain is indeed a penalty for sin, as a result of the first fall; but it is also a means of attaining merit by following Christ, who bids every man wishing to enter the Kingdom of Heaven to take up his cross. Now, whilst the opportunities of meriting by sufferings, voluntary or such as are imposed by nature, are endless, the capacity of each person for utilizing these opportunities is limited by the individual disposition and circumstances. Thus, the sufferings of a man brought on, perhaps, by his own neglect of the duties of life, might be so harassing to him in his last illness as to become a source of discontent and consequent sin. He might abandon his trust and faith in God and despair of being able to

face the torture of disease to come, even whilst he fully realizes that it is due to his own sins. Surely, to relieve such a one from pain would be a preventive of sin and hopeless loss. This state of things has its degrees, and the degrees of unbearable pain have to suggest the degrees of applying a remedy which lessens the irritability of the patient.

Nevertheless, this kind of relief must have its limits. If, whilst lessening through the use of drugs the irritability of the patient, I happen to injure him in another and more vital way, my remedy becomes an evil, not a benefit. The going out of life demands a rational settlement of our temporal administration. It requires a clear perception of our neglect towards God and a proportionate sorrow and confession. The faculties of memory, understanding, and will, are requisite for the fulfilment of these last and most important duties. If, then, these means (drugs) which we legitimately employ to lessen pain that is beyond our ordinary endurance, or that causes annoyance and injury to others,—if these means deprive us of the use of the faculties of memory, understanding, and will at a time when the latter are essential to the just fulfilment of our last obligations, we are bound to avoid them and endure the temporary pain. Catholics, moreover, who appreciate the virtue of the last Sacraments instituted by Christ for helping the dying at the moment when the soul separates from the body, desire that their minds be clear at the last hour, so that they may realize the inspiring power and consolation of the Viaticum with all its attendant graces. They wish, too, to have their wills free from any benumbing influence, so that they may make the offering of themselves into the hands of their Creator and Redeemer.

Hence, Catholic morality does not approve the medical ethics by which a physician seeks to relieve the last hours of a dying patient through drugs that deprive him of consciousness and make him "pass away peacefully." Death is essentially a struggle and a victory; if the last sleep is a result of the struggle, it is blessed in the Lord; if it is the result of stupor, induced by drugs, the struggle is only deferred.

THE QUESTION OF REBAPTIZING.

Qu. In some countries of Europe, converts from the sects are not baptized *sub conditione* upon being received into the Church. Is there any such exception in the United States?

A convert from the Baptist sect, whom I recently received into the Church, tells me that the method of baptizing by the local minister was as follows: He first pronounced the regular form of baptism; after that came immersion, which was concluded by the minister pronouncing the word "Amen." In this case, was there any reason to suppose the previous baptism valid?

Resp. The question of rebaptizing converts from the sects depends entirely on the knowledge which can be obtained regarding the validity of the previous ceremony. In countries where circumstances warrant uniform methods one way or another in the ministering of baptism, a general law might be made; but in the United States there exists no such law. Hence it is necessary in each particular case to ascertain whether the individual, *hic et nunc* before us, has been validly baptized. If that fact cannot be cleared from all reasonable doubt, then baptism has to be administered, either absolutely (if there is no evidence of baptism having been attempted), or conditionally (if baptism has been attempted, but there is doubt about its validity).

The ceremony applied in the above case leaves some doubt—even if the correct form of words had actually been used—as to the moral union between form and matter of the sacramental act. Accordingly, the party should be rebaptized conditionally, on being received into the Catholic Church.

Attempts have been made from time to time to obtain an authoritative decision which would lay down one or two general lines of action, so as to dispense a priest or a convert from the necessity of having to determine the validity of a previously received baptism, where it is frequently impossible to obtain accurate data either regarding the fact or the mode of its administering. But the Holy See has persistently declared that the sanctity of the Sacrament requires us on the one hand to make sure that it is not needlessly re-

peated, on the other that it is surely and validly administered. Therefore the Church requires careful investigation for each individual case.

ELECTRIC LIGHTS ON THE ALTAR.

Qu. Some time ago I saw (if I remember aright, in the ECCLESIASTICAL REVIEW) a decree of the Sacred Congregation permitting the use of electric lights in churches, for mere illuminating purposes, but requiring wax candles next to the altar. Can you tell me where the decree can be found?

Resp. The Sacred Congregation of Rites (Cf. AM. ECCL. REVIEW, November, 1895, pp. 395, seq.) answered the question as to the legitimacy of using electric lights in the liturgical service of the Church by stating that, whilst electric light could not be employed *ad cultum*, there was no objection to its use for the purpose of lighting dark churches and for ornament—"ad depellendas tenebras, ecclesiasque splendidius illuminandas." (*Decret.* June 4, 1895.)

At first sight the distinction between *lights for the purpose of worship* (ad cultum) and *lights for decoration or ornament* may not be very apparent, since all decoration in the church and around the altar has for its purpose to express our worship. What is really meant by the decree is that the splendor of the decoration should not lead us to identify it with the *object* of our adoration. We can imagine the lights on the altar artificially so arranged as to make us lose sight of the six wax candles with their sacrificial symbolism, thus making of the *altar of sacrifice* a sort of showy repository. Here the splendor of the decoration would obscure the characteristic features of the Catholic worship, in which the altar of the Holy Sacrifice is ever the central idea. Or again, the arrangement of artificial lights may be made to produce effects which make an unreality of simple faith. Thus, if a strong light were placed behind the Sacred Host so as to give the impression that such light issued in a manner from the Blessed Sacrament, it might mislead the simple-minded into superstition

and lessen the sincerity of our faith, which is given despite the impression made on the senses:

> Visus, tactus, gustus in te fallitur
> Sed auditu solo tuto creditur.

A display of lights, artificially arranged so as to attract attention to itself rather than to the centre of worship, which is the Real Presence, would be an abuse in so far as it casts into the background what is the most important and central object of our faith and actual adoration. People would say: "Look at the lights on the tabernacle!" instead of "Look at God in the humble Host!" To argue that the artificial splendor of the decoration serves mainly to enhance the act of adoration is to substitute a motive for an effect. If it were true that the glare and display of artistic light round about the Sacred Host had the same effect upon the average spectator or worshipper as the little red flame of the solitary sanctuary lamp, then it would be proper to make such display; but as a matter of fact this is not the case. We are not told that the little Babe of Bethlehem sought to inspire faith in His Divine Personality by donning the angelic splendors that had drawn the shepherds to seek Him. And we cannot imagine St. Joseph to have attempted any trick of decoration to impress the visitors to the cave with the splendor of the Son of God, whatever splendor there might have been in the gifts of those who surrounded Him. In the same way the Church refrains from all attempt of decoration which might withdraw the soul from the act of faith by transferring it to admiration for the splendor of display. Her gifts and ornaments are indeed both a means to draw the adorers to the Divine Presence and also to serve as an expression of her own appreciation of what is due to Him who is our King; but the theatrical arrangements which are calculated to impress the spectator, making him lose sight of the humble presence of the Host and of the sacrificial character of the altar, actually lessen faith in proportion as they cease to be anything more than an evident expression of gratitude and worship.

ST. EMMANUEL, MARTYR.

Qu. Will you kindly let me know whether anything authenticated by the Church is known of a Saint Emmanuel, Martyr?

J. J. D.

Resp. The Bollandists make mention among the feasts occurring on March 26th (III, 618) of a St. Emmanuel, who, according to the *Acts of the Martyrs*, was put to death in company of the holy Bishop Quadratus and other Christians of Asia Minor. Another St. Emmanuel is mentioned in the *Acta Sanctorum* on May 21st (V, 8). He is a Roman martyr, whose relics were solemnly transferred to Vienna in 1643, where they are still honored. The Franciscan Martyrology likewise includes, among the members of the Order who died for the faith, a lay-brother of the strict observance, put to death by the heretical populace in Prague in 1611. He, and his namesake, the Bl. Emmanuel, Cistercian and Bishop of Cremona, who did not suffer martyrdom, but is honored as a Confessor, are commemorated merely as "beati," on the 15th and 27th of February respectively.

THE CHRONOLOGY OF THE NEW TESTAMENT.

Historians have noted a discrepancy of several years in the chronological tables recording the events of the New Testament, beginning with the very date of the birth of the Incarnate Word. At the time when Christ was born in the humble abode at Bethlehem, the chroniclers little suspected that the fact actually marked the beginning of a new era, from which time would be reckoned in years to come. In civil life, the years and days of the Calendar were those of the imperial system, which made the foundation of Rome the beginning of the popular records. In the Jewish annals, time was variously counted from the Creation, or from the King's reign, or from the building of Solomon's Temple, or from the commencement of the Babylonian captivity. Hence it need not surprise us that there should have been some confusion, and that, owing to the *gradual* introduction of a new system of counting the years, there might remain

some doubt as to the original dates, which were deemed more important as seasons of devotion than as records of time.

In modern times, students of the Bible and of history have endeavored, by comparison of data collected from various sources, to get at the true chronology. The latest table furnished us is that of the Protestant professor, Dr. Zahn, who stands at present at the head of conservative New Testament scholars in Europe. In a volume just issued from the press, he gives his conclusions from a careful examination of all the accessible material, including the studies of Professor Harnack and others. His chronology puts the events of the New Testament, beginning with the Death and Resurrection of our Lord, about three years later than the commonly accepted lists of Catholic scholars, as we find them summed up, for example, in Gigot's *Outlines of New Testament History.*

We place the conclusions of Professor Zahn, regarding the time of some of the leading events of the Apostolic age, side by side with Father Gigot's dates:

	GIGOT.	ZAHN.
The Resurrection	30	30
St. Paul's first visit to Jerusalem	34 or 35	38
St. Paul's first mission-tour	44–46	50–51
Council of Jerusalem	45 or 46	52
St. Paul's second mission-tour	46–49	Spring of 52
Epistle to the Galatians	46	53
St. Paul's third mission-tour	49–53	54
St. Paul's journey to Rome	55–56	60–61
Arrival of St. Peter in Rome	———	63–64
Death of St. Peter	64–65	Autumn of 64
Death of St. James	62–63	66
Death of St. Paul	64	66–67
Death of St. John	98	About 100

AN EPIGRAPHICAL QUERY.

Qu. In a small volume recently published by Mansfield & Company (New York), entitled *Book-Plates—Old and New*, the author, John A. Gade, comments on an inscription found in the books of a certain Johannes Collet, A. D. 1633, as an example of the explicitness with which men fond of books sometimes described

personal particulars in their book-plates, and adding concerning this John Collet, that "we feel quite at home in his family circle after having read the printed label:—Johannes Collet, filias Thomae Collet, pater Thomae, Guilielmi, ac Johannis omnium superstes, Natus quarto Junii, 1633. Denasci tarus quando. Der visum fuerit; interim hujus proprietanus John (sic) Collet."

I have given the inscription letter for letter as it reads in the above-mentioned quotation, and have been puzzling, first, what it could mean, and secondly, how, in face of its evident obscurity, Mr. Gade could say that "we feel quite at home in his family circle after having read the printed label." The *filias* is or may be easily accounted for as a misprint for *filius;* but the *Denasci tarus quando*, inclosed between two periods, and the *Der*, if Latin at all, must antedate the "carmen Fratrum Arvalium," in whose family circle none of us, I fancy, could "feel quite at home," considering that the folk of those days must have been a pretty primitive and hard set.

Can your learned epigraphist throw any light on the subject, and perhaps venture a translation of the curious inscription?

Resp. The suggestion of our Reverend correspondent, that the above-mentioned inscription must have been composed by some rather primitive and profane Latinist, is probably correct, if junior apprentices in a printer's office (where the διάβολος is steadily employed at proportionate wages) may be classed under his description of a "hard set."

How will this do? "Johannes Collet, filius Thomae Collet, pater Thomae, Guilielmi, ac Johannis, omnium superstes. *Natus* quarto Junii 1633. *Denasciturus* quando *Deo* visum fuerit; interim hujus proprietarius John Collet." Read in this fashion it becomes plainly: "John Collet, son of Thomas Collet, and father of Thomas, William and John, all of whom he survives. He was born on the fourth of June, 1633. He is going to die (*denascor*, used by Terent. Varro, literally means *to be unborn*) when it shall seem well to God; in the meantime he (John Collet) is the owner of this (book)."

We have looked through the pages of *Book-Plates—Old and New*, and find ample confirmation in several places of defective Latin proof-reading, such as would try the combined wit of the Academy of Inscriptions.

THE DATE OF CHRISTMAS DAY.

Editor of the AMERICAN ECCLESIASTICAL REVIEW:

In his article on "Christmas Day and the Christian Calendar" in the REVIEW for December, Father Thurston, S.J., alleges "the absence of any definite tradition" as the "real difficulty" in determining the date of our Saviour's birth. He sets forth as rendering the traditional date improbable—first, that it would be unusual for the shepherds of Judea to leave their flocks in mountain pastures at night during the month of December; secondly, that the Jews could hardly have been summoned to repair to their place of origin for enrolment during a season when travelling is difficult in the mountain regions of Palestine. He tells us, in fine, that "all the evidence strongly suggests that it was really some principle like this [the fanciful analogy brought forward by a writer named Cyprian], combined with an Oriental symbolism, ultimately of Babylonian origin, which, deducing from the movements of the heavenly bodies a type of the life of man, led in some round-about way to the determination of December 25th as the date of our Saviour's birth."

Now, I am aware that the point is not one of very great importance. I fully agree, too, with Father Thurston that we should be careful not to set anything down as certain in a matter of this kind unless we are quite sure of our ground. But the case for the traditional date of the Nativity is really very much stronger than your learned contributor has made it appear to be. Indeed, it is scarce too much to say that he lets it go by default.

We are told that a "widespread and constant tradition ever since the days of St. Augustine" links the birth of our Lord with the 25th of December. Taken in connection with the other statement of his already quoted, this implies that there was no "definite tradition" before the time of St. Augustine. The implication is quite true, if there be question only of the East. The testimony of St. Clement of Alexandria proves that beyond a peradventure. But it is just the reverse of true as far as it regards the West. On this point

we have the testimony of two Fathers, both of them Doctors of the Church. In the West, St. Augustine not only witnesses to the existence of a definite tradition in his day (*De Trinitate*, l. 4, c. 5, n. 9), but even brings forward the fact certified by the tradition as proof that Christ was conceived of the Virgin about the 25th of March: "Illo autem mense," he says, "conceptum et passum esse Christum et Paschae celebratio *et dies Ecclesiis notissimus nativitatis ejus* ostendit."—*Quaest. in Heptat. XC.*

St. Chrysostom, in the East, is still more explicit. In the course of a sermon preached at Antioch in 386, he says: "It is not yet ten years since this day [Christmas on the 25th of December] was clearly known to us, but it has been familiar from the beginning to those who dwell in the West." (See *A Catholic Dictionary*, art. Christmas.) Replying to a difficulty which he supposes his hearers to raise, that, namely, none of them ever had been in Rome, the Saint goes on to say, as I find his words quoted in Natalis Alexander's *History of the Church*, tom. 4, s. 1: "That is no reason why we should have any misgiving, since we have got the date from those who dwell in that city, and who have accurate information on this point. For they who live there, and who long before celebrated the day in accordance with ancient tradition (ex antiqua traditione), communicated the knowledge of it to us at that time."

Under January 5th, the Bollandists quote the decree of Pope Telesphorus I, enacting that thenceforward three Masses should be celebrated on the festival of the Nativity—one at midnight, one at the aurora, and the third after sunrise. This goes to show that the Roman tradition runs right up to the time of the Apostles. There is no mention of the date on which this festival was then kept; but the Roman Church never knew any other date than the 25th of December. It will be observed that the Pope does not institute the festival; it existed before his time. Telesphorus became Pope as early as 140 A. D. We are now brought fairly in sight of the days when SS. Peter and Paul preached Christ and Him crucified to the Romans. There might easily have been living, in the pontificate of

Telesphorus, men who had seen and conversed with the first Vicar of Christ upon earth. This completely bears out the words of St. Chrysostom, when he says that the date of the Nativity was known "from the beginning to those who dwell in the West."

There can then be no shadow of doubt as to the existence of a tradition respecting the date of our Saviour's birth, in the Roman and Western Church, at the close of the fourth century and long before—a tradition definite, positive, immemorial. The absence of such a tradition in the East may be noted as a somewhat curious fact, but need not give us much anxiety. We know how, at an earlier date, the tradition of the Roman Church respecting the time on which Easter was to be kept, prevailed in the presence and in the very teeth of a definite, positive, and, as it was held, Apostolic tradition in the Churches of the East, and was universally recognized as true after the Council of Nice.

Other early writers may attach undue weight to fanciful analogies and symbolic considerations in determining the date of the Nativity, but certainly St. Augustine and St. Chrysostom do nothing of the kind. They both appeal, in the first place, as we have seen, to the tradition of the Church in the West, and they give us clearly to understand that this tradition was corroborated by the testimony of ancient records still extant in their day. "We have evidence," says St. Augustine, "in whose consulship and on what day the Virgin Mary gave birth to Christ. Apparet quo Consule, quo die conceptum de Spiritu Sancto Virgo Maria peperit Christum."—*In Joannis Evang. tract.*, XXIII, n. 2. And St. John Chrysostom, in the sermon already mentioned, not only affirms that the Romans had "accurate information" as to the date, but also points out the source whence such information was derived, saying: "He who has a mind to read the public records that are kept at Rome can easily learn the exact time of this enrolment."—*Apud Nat. Alexandrum, loc. cit.*

Tertullian, a much earlier writer than either, refers time and time again to the record of the census taken by Augustus, which was preserved in the Roman archives.

"De censu denique Augusti," he says, "quem testem fidelissimum Dominicae nativitatis Romana archiva custodiunt." He even tells us that the record contained the name of the Virgin Mary—"Sicut apud Romanos in censu descripta est Maria ex qua nascitur Christus."[1]

As to the difficulties touching the season of the year, and the habit of the Eastern shepherds to watch over night during the month of December, they will easily vanish, I believe, when we reflect that December in Palestine is, after all, a comparatively mild month, and that in any case the convenience or inconvenience of the Jews would have weighed very little with the Romans, whose it was to fix the date of the enrolment. Nor is it at all unlikely that shepherds should have been keeping their night-watches over their flocks in the neighborhood of Bethlehem toward the end of December, although the *Encyclopædia Britannica* mentions this as a "difficulty," and the writer in *Chambers'* so magnifies it as to make out, from this sole circumstance, that "it is almost certain that the 25th of December *cannot* [the italics are the writer's] be the date of Christ's Nativity." Indeed, far from deeming this a difficulty, I am persuaded rather that it tends strongly to confirm the ancient tradition of the Church. The town of Bethlehem is situated on the brow of a high hill, but old tradition has it that the shepherds kept their vigil, not on the mountain pastures, but in a deep valley lying to the northeast of Bethlehem. "On the northeast side of the town,"—I read in the *Encyclopædia of Biblical Literature*, art.

[1] See Grotius' *Commentary on Luke*, 2: 2, where are still cited, in the original Greek, the words of St. Chrysostom, quoted above.

It is worth remarking upon, by the way, as showing how liable one's judgment of events belonging to another place and time is to be colored by one's environment, that Grotius seems to find an almost insuperable objection to the traditional date of the Nativity, that shepherds are said to have kept night-watches over their flocks at Bethlehem. We shall presently see that this, instead of being an insuperable objection, or, indeed, an objection at all, is rather, in a general way, fresh proof of the truth of the ancient tradition. The words of Grotius are (Luke 2: 8):—"Cum autem vix usquam hyeme soleant in agro agere pastores, noctibus praesertim, mirum videri potest Natalem Domini ab Ecclesia Romana, cui censuum tabulas inspicere promptum fuit, collocatum in diem xxv Decembris."

Bethlehem,—"is a deep valley, alleged (sic) to be that in which the angels appeared to the shepherds, announcing the birth of the Saviour." I ask the reader to note this particularly, because it has a vital bearing on the question.

Now, in the work from which I have just quoted—a very scholarly work, by the way—we have the following account of the pastoral usages in Palestine: "In summer, when the plains are parched with drought, and every green herb is dried up, they [the shepherds] proceed northwards, or into the mountains, or to the banks of rivers; and in winter and spring, *when the rains have reclothed the plains with verdure* and filled the water-courses, they return. . . . *Nearly all the pastoral usages were the same anciently as now. The sheep were constantly kept in the open air, and guarded by hired servants, and by the sons and daughters of the owners.*"—*Ibid.*, art. Pasturage. [The italics are mine.] It would appear, after all, that the alleged difficulty, which had its origin in the inability of men to imagine conditions and customs other than those they themselves were familiar with, is but a confirmation of the received tradition respecting the date of our Lord's birth.

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BLESSING STEARIC CANDLES ON CANDLEMAS DAY.

Qu. Is it permissible to bless stearic or sperm candles in the solemn "Benedictio Candelarum" on the Feast of the Purification?

Resp. The blessing of candles on Candlemas Day is for the *liturgical* lights, that is to say, candles of *pure wax*, as the words of the Ritual, "*qui hunc liquorem ad perfectionem cerei* venire fecisti," etc., plainly express. Since, however, all things legitimately in use within the sanctuary or the church may be blessed, it does not appear to be against the spirit of the liturgy to have, *in addition to the prescribed pure wax candles*, others of different material. The subject has been repeatedly and exhaustively discussed in past issues of the REVIEW.

Book Review.

THE DIVINITY OF OUR LORD JESUS CHRIST from Pascal. A Commentary by William Bullen Morris, of the Oratory. London: Burns & Oates; Dublin: Gill & Son; New York: Benziger Bros. Pp. xxiv—196. Price, 88 cents.

LES PENSÉES DE PASCAL Reproduites d'après le texte autographe, disposées selon le plan primitif et suivies des Opuscules. Edition philosophique et critique, enrichie de notes et précédée d'un essai sur l'apologétique de Pascal, par A. Guthlin, ancient vicaire général et chanoine d'Orleans. Paris: P. Lethielleux. Pp. cxcv—508. Prix, 4 francs.

PENSÉES DE BLAISE PASCAL dans leur texte authentique et selon l'ordre voulu par l'auteur, précédées de documents sur sa Vie et suivies de ses principaux Opuscules. Edition coordonée et annotée par M. le Chanoine Jules Didiot, Doyen de la Faculté de Théologie de Lille. Société de S. Augustin, Desclée et Cie. Pp. viii—399.

The argument from merely human authority is, in the abstract, as St. Thomas says, *omnium locorum infirmissimus*. In the concrete, however, it finds a responsive echo in almost every soul, an echo that is often strongest in those who pretend to be deaf to its original. The demonstration of the rational foundations of faith has its objective, intrinsic cogency apart from the speaker or writer who presents it to the mind of hearer or reader; but, if it flows from a source that is rich in high moral or intellectual endowments, it bears with it the subjective and extrinsic influences that lend it the moving power of personality. Father Morris has selected Pascal as a defender of revealed religion, because the author of the *Pensées* was a "layman and no theologian." In Protestant England, where the book has been written, "laymen have long been, and are still, the most popular, and perhaps the most authoritative, advocates and expounders of Christian truth. It is doubtful whether, in the long line of her bishops and divines, from Cranmer to his present successor, any of her ecclesiastical writers have had as much influence on the religion of the nation as Shakespeare, Milton,

Johnson, Burke, and Coleridge, and, in our own times, Mr. Gladstone and Mr. Balfour" (p. xv). Though the religious influence of lay teaching in our country may not be so marked as it is abroad, yet it is none the less certain that the Christian Evidences will appeal the more strongly to the common sense and practical intelligence of the American mind when presented as they appeared to the fact-seeking mind of Pascal. It is a wonder that the wealth of argument for Christianity enmassed in the *Pensées* has remained so long hidden or at least unsystematized for the English-reading world. Perhaps it has been because of "the feeling akin to that of Shelley, who said that 'reading Dante was unfavorable to writing, from its superiority to all possible compositions'" (p. 4). Be this as it may, the cause of truth may be advanced in our midst by the method, and by some at least of the arms borrowed from the *Pensées*. "The reasonings of Pascal on all matters which belong to the world of common sense are as clear and irresistible now as ever they were."

The central thought, to which all others converge or from which they radiate, in the *Pensées* is the Divinity of Jesus Christ. To Pascal's mind this truth was as certain as any problem of mathematical science of which he was so thorough a master. Indeed, it is the mathematical cast of his mind that lends a peculiar cogency to his demonstrations of the foundations of faith. When an intellect by nature so piercing and far-seeing and by cultivation of the physical and mathematical sciences so thoroughly trained, finds the evidences of religion so patent and convincing as did Pascal, minds less richly endowed cannot but feel encouraged and confirmed by his reasonings. The merit of Father Morris' book lies in the fact that it gives in clear, readable English the burden of those reasonings in so far as they concern our Lord's Divinity. The argument, it is hardly necessary to add, is deduced, or, rather, one might say, induced from the abiding testimony of the Jewish people, from the long continuous stream of ancient prophecy, and from the character of our Lord as manifested in His life and teaching. Besides the four chapters in which the proof of our Lord's Divinity is prepared for and unfolded, the author has devoted another to a study of the "New Unbelief," in which the vagueness, subjectivism, and scepticism of the modern philosophy as begotten by Kant are seen in striking contrast with the distinctness, objectivism, and certainty of the grounds of assent defended by Pascal. Father Morris is, of course, true both to fact and to logic when he selects Kant as the father of latter-day philosophy. At the same time his work would have had a more certain and wider efficiency had it

been made to bear more directly on that phase of prevailing speculation which has poisoned so many minds—positivism and agnosticism. The philosophy of Kant, as such, has grown old and decrepit, and although the effort is at times still made to rejuvenate it, the result has met with no large measure of success. It may be said, however, to live and to be all too active in its rightful heir, positivism, and against this form the arguments of the Christian apologist ought to be directed.

In treating, moreover, of Kant's *Critique* we believe it would have been more satisfactory had the author adopted the more recent translation by Max Müller in preference to the older, crabbed version of Meiklejohn.

It did not, of course, fall within the author's scope to dwell upon the scepticism, pessimism, and Jansenism with which Pascal is so generally charged. At the same time it might have been well to have made at least some allusion to the charges, if only to let his reader see that he has duly considered the other side from which Pascal is regarded. The allusion, however, would needs have to be fuller than the passing sentence with which the *Provincial Letters* are dismissed. The omission we have noted in no way detracts from the positive elements of a work which is, on the whole, a highly instructive and attractive introduction to the main line of Pascal's thoughts,—one calculated to lead to a fuller study of the original and to a wider diffusion of the spirit in which the master and the disciple have written, the making of our Lord better known, loved, and served.

The student who would master the *Pensées* in the original will find no better guides and helps than the above works by Canons Guthlin and Didiot. Although Father Morris makes no mention, as far as we have found, of either of these books, the treatment of his subject reflects an enthusiastic love and admiration for Pascal closely resembling that which glows in M. Guthlin's introduction. M. Guthlin has a double aim: first, to arrange the *Pensées* on the plan of a systematic apology; secondly, to vindicate the philosophical soundness and the theological orthodoxy of Pascal. The latter aim is accomplished partly in the introduction, partly in the notes accompanying the text. In working out the former purpose he has taken that freedom with the arrangement of the material which he deemed necessary to adapt it, not only to an ideal plan of apologetics, but to harmonize it as closely as is possible with the historical data bearing on the conference given by Pascal at Port Royal, in which data the author's purpose and method seem to be expressed.

M. Didiot, discerning unsound philosophical and theological ele-

ments in the *Pensées*, has sought to provide by annotations a corrective. The spirit in which he has conceived and wrought may best be shown in the following passage from the preface: "The time has come to give to Pascal's work the ending he would perhaps have himself refused it ten years before his death, but which he would have accorded it on the day he received the Holy Viaticum, and which he certainly would give it now were he here, by submitting to the infallible authority of the Church. He would to-day, were it his to choose, write an apology for the true faith, and not for Port Royal; he would rely on the certain principles of reason, and not on the sophistries and pleasantries of Montaigne; he would invoke the great, undeniable miracles involved in the foundation and existence of Catholicism, and not at all *les prestiges attribués à une Sainte Épine plus ou moins authentique*. What he certainly would have done in this, our day, we have striven to do for him and with him." Pascal, the Catholic without doubt, is, therefore, made not to rethink his thoughts, but to condemn and refute what he had once, as sceptic and Jansenist, defended against the exact and sole teaching of the Church.

M. Didiot's arrangement of the *Pensées*, though following a logical plan, one too which he considers in accord with the idea of the master, differs considerably from that of M. Guthlin. For this reason, as well as for the selections from Pascal's other writings given by each, the two editions supplement one another, and will thus be found helpful and even necessary to a student who desires to make a thorough study of Pascal. F. P. S.

HARD SAYINGS. A Selection of Meditations and Studies. By George Tyrrell, S.J. London, New York, and Bombay: Longmans, Green & Co. 1898. Pp. 469. Price, $2.00.

Though written originally at odd intervals and in a desultory fashion, the chapters of this book admirably combine to illustrate certain proportions between the temporal and the eternal in questions arising from the doctrine of the Cross. To the serious mind life has many mysteries; the counsels of God seem often inconsistent with human logic, and our hopes and efforts of charity are at times in apparent conflict with our faith. Thus it has come about that whilst in the letter we accept the maxims of the Gospel, in our interpretation and appreciation of them we affect to see the impossible; we minimize and explain away whatever is hard to human nature in the law of Christ, until we have reduced the Cross to a crutch by which we seek to sustain our weakness

without testing our spirit of sacrifice. Father Tyrrell opposes the aim of those who "with false kindness have mitigated the hard sayings" of Christ and "prophesied smooth things." He brings into closer view for us the Church, who, "with all her human frailty, ever shrinking from the stern ideal of the Cross, from the bitterness of the chalice of her Passion, when asked, has but one ruthless answer, namely, that it is only through many tribulations that we can enter the Kingdom of God." She teaches indeed that Christ's yoke is easy, "not because it is painless, but because love makes the pain welcome." In this spirit the author treats various problems of life, such as faith in its relation to reason, sorrow and pain in their relation to happiness, virtue and sin with their inexplicable lights and shadows crossing human days. Throughout there is the melody of the "Exercises" of St. Ignatius, like an echo from Manresa, helping us to understand what reason alone would misinterpret, since wisdom comes through the heart as much as through the mind.

The book is all the more timely in these days, when not only the obtrusive comforts of life, but modern biblical criticism and a liberal tendency in theology lend themselves to weaken those doctrines of Christianity which war upon the weaknesses of human nature and the spirit of self-indulgence. It is an antidote to the preaching of those modern evangelists who would change the law of the Gospel by explaining away its severity, rather than insist that we should change our lives to conform to that law, and thus subvert the pleasant dogmas of society or of individual self-deception. But Father Tyrrell also knows how to deal with his subject in an attractive manner. His topics, such as "The Soul and Her Spouse—the Hidden Life—Sin Judged by Faith—Sin Judged by Reason—The Gospel of Pain—The Way of the Counsels—Idealism, its Use and Abuse," etc., give in their very titles a glimpse of the style in which he discusses the different mysteries of life, the study of which often loses its legitimate charm, even to the serious mind, when treated in a purely didactic fashion, or with an apparent effort of sentimental exhortation.

MISSA ET ABSOLUTIO DEFUNCTORUM pro Adultis. Ratisbonae, Romae, Neo-Eboraci: Fr. Pustet. 1899. Pp. 16, bound in black cloth.

A handy duodecimo, which may be used in place of the Gradual or Missal by priests and chanters at the funeral Mass and the Absolution at the grave. The type is good. Its convenient form and low price (15 cents) cause us to call the attention of the clergy to the book.

Recent Popular Books.[1]

ALPHONSE DAUDET: Léon Daudet. $1.50.

M. Daudet's biography of his father is naturally eulogistic rather than critical, and is valuable chiefly for the strong light which it throws upon a personage who has exercised no small influence in the present French Republic, and who cannot be neglected by its students or by its historians, although certain of his novels are not to be commended. M. Ernest Daudet's "My Brother and I," included in the same volume, supplements his nephew's work with a very curious picture of life in the French mercantile class. The germs of nearly all M. Daudet's novels may be found in this biography. Mr. Charles D. Kay's translation is not always happy and sometimes misrepresents the original.

BELINDA—AND SOME OTHERS: Anonymous. $1.00.

An absurd and extravagant little story of four sisters and two brothers, and their adventures while almost literally penniless. It is pleasantly amusing, none the less so because one does not for one instant believe it. It is not to be confounded with another "Belinda," of which Mrs. Mark Pattison, now Lady Dilke, was the heroine.

BLACK DOUGLAS: S. R. Crockett. $1.50.

Gilles de Retz, child-murderer, Satan-worshipper, and atrocious villain in general, plays the chief part in this book, which begins a short time before the assassination of Earl William Douglas, of Douglas, and ends with the downfall of de Retz. A were-wolf adds to the historical and imagined terrors of the tale, but a pretty love-story and the pranks of as mischievous a young chorister as ever vexed the peace of a choir, somewhat lighten it. It should be strictly withheld from young readers not nervously sound, for it is intentionally horrible here and there.

BOYS OF '98: James Otis. $1.50.

Nominally, this book is for boys, but it is a fair history of the war fever in the United States last year, and also a good presentation of the work done both by the army and by the navy, and is well entitled to a place in the family library of those who cannot afford more than one account of the war. It is very well illustrated, and its author has given a good description of the prevalent popular feeling as distinguished from that of professional fighters and politicians.

CHITRAL: The Story of a Minor Siege: Sir G. S. Robertson. $6.00.

This is an almost incredible tale of the prolonged defence of a frontier fort by a few Englishmen and Sikhs. It is the simple truth upon which Mr. Kipling founded his "Slaves of the Lamp," and is good reading either for boys or for men.

CIRCLE IN THE SAND: Mrs. F. M. Vermilye. $1.50.

A clever female journalist; an entirely selfish, scheming beauty; an able editor, and a weak-souled artist are the chief and almost the only characters in this story. The beauty marries and ruins the editor; the book leaves the journalist on the verge of marrying the artist, who flatters himself and her that she may make him upright and self-reliant. It is better written than the author's magazine stories, but the characters, the beauty excepted, are shadowy; she seems a little overdrawn by contrast, but is impressive.

COLLECTED POEMS OF WILLIAM WATSON. $1.50.

Songs, both lyric and pastoral; historical pieces; reflective verse; political sonnets, and lines which might almost be described as rimed criticism, are included in the range of Mr. Watson's work. Its form is almost invariably good, and the occasional excursions into the innermost depths of the dictionary of synonyms are not so frequent as to be intolerable. It will be remembered that the friends of this author regarded his claims to the Laureate's position as much stronger than Mr. Austin's, but that an unfortunate accident prevented their consideration.

COMPANIONS OF PICKLE: Andrew Lang. $5.00.

This volume, the sequel of "Pickle, the Spy," the work in which Mr. Lang proved that "Pickle" was Glengarry, contains biographies of George Keith, the last Earl-Marischal of Scotland; his brother, Marshal Keith; Cluny Macpherson; Barisdaile; Macdonnell of Scotus, and other interesting Scotsmen, good and bad; but its chief importance centers in its author's criticism of Highland character and its manifestations in the last century. He steers a middle course between Brunswick misrepresentation and the romantic view taken by Scott, and shows the curious blending of good and evil in the Scottish character, and, as far as may be, traces it to its source. Being a Scotsman, he can allow himself such freedom of comment as would be ungracious in a man of another race, and he seems absolutely impartial.

[1] The prices given are those for which the books will be sent by the publisher postpaid. The best booksellers in large cities grant a discount of twenty-five per cent., except on choice books, but the buyer pays express charges.

All the books herein mentioned may be ordered from Messrs. G. P. Putnam's Sons: New York; Henry T. Coates & Co.: Philadelphia; W. B. Clarke Co.: Boston; Robert Clark: Cincinnati; Burrows Brothers Co.: Cleveland; Messrs. A. C. McClurg & Co.: Chicago.

CREATION MYTHS OF PRIMITIVE AMERICA: Jeremiah Curtin. $2.50.

The tales in this volume were collected among the Sacramento River Indians, and the author suggests that their value is very great, inasmuch as the tribes among which they are current represent a condition more nearly primitive than that of any people whose mythology has been preserved. Their utter inconsequence and childishness make them difficult reading for any but an earnest student, and their savage spirit removes them as far from European folk-tales as Cinderella is remote from "The Parents' Assistant." The student of the Jesuit Relations, of Schoolcraft and Catlin, and Parkman, and Longfellow, of Miss Fletcher and Mr. Fillmore, and Major Powell, and the comparative mythologist, will find the book profoundly interesting. Its defect is the amazing crudity of its English, which is of the variety known among Americans as "Daown East."

CRUISE OF THE CACHELOT: F. O. Bullen. $2.50.

A brilliant description of whaling in the South Seas, announced as written by the mate of a whaler. It is worthy to be compared with the sea stories of Mr. Stoddard and Mr. Kipling and is uniformly as good as Mr. Russell's work at its best.

DOCTOR THERNE: H. Rider Haggard. $1.00.

The fanatical opposition to vaccination, fostered and prosecuted by certain sentimentalists, apparently provoked this story, which describes the inevitable result of the new law allowing ignorant persons to refuse to have their children vaccinated. As literature, the story is inferior to its author's other work; as a controversial agent it will probably be useful in frightening some easily led persons from the practice of folly.

EMPEROR OF GERMANY AT HOME: Maurice Leudet. $1.50.

This description of William II is apparently written especially for those who like to know unimportant things about important persons. It contains very little of any consequence not known to diligent readers of newspapers, and the English translation bristles with blunders in names and titles.

EXOTICS AND RETROSPECTIVES: Lafcadio Hearn. $2.00.

Six essays on matters Japanese, some descriptive, others dealing with Buddhistic theories of existence, and ten papers of mingled psychical and physical speculation compose this volume. The author's native capacity for mysticism is unusually great, and during a long residence in Japan his mind has become so thoroughly saturated with the spirit of Buddhism, that it is difficult to realize that he is really an Occidental Christian. Moreover, he is a master of style and states his opinions convincingly. The result is a book of much value to a serious, well-informed reader, but likely to work mischief in flighty and ignorant minds attracted by its style and unable to assimilate its substance. Ethnologists and students of Buddhism will find it invaluable.

FANTASTIC FABLES: Ambrose Bierce. $1.00.

This author makes fables where an Englishman would write aphorisms and a Frenchman would produce "Pensées." He first secures a thought, and then gives it the guise of a fable. As he very seldom omits the preliminary of securing the thought, the book is worth reading, but its views of life are invariably tinged with the bitterness and dissatisfaction characteristic of the Western American Protestant when in earnest.

FLEET IN BEING: Rudyard Kipling. $0.50.

This smallest of its author's books is only notes on two trips with the Channel Squadron, and it is brimming full with the same wondering pride in the modern ship and sailor that has shown itself in the work of countless American writers this summer. It is written in colloquial English, not too abstruse for Jacky and not too trivial for an admiral's consideration.

FLORAL FANTASY: Walter Crane.

The title is perfectly descriptive of the pictures composing the book, in which flowers, personified as human beings clothed in leaf and blossom, walk through a quaint masquerade. It is very admirable fooling, with no purpose except to give pleasure.

FOREIGN COURTS AND FOREIGN HOMES: "A. M. F." $2.50.

The author of these lively reminiscences knew the Paris of the Second Empire very well, and was familiar with the court of her godfather, King Ernest of Hanover, and she tells many interesting anecdotes without descending to scandal. She had the good fortune to meet an old man who, as a boy, had seen Marie Antoinette in the Temple, and she repeats his reminiscences and also those of a soldier who was in the retreat from Moscow.

HISTORICAL SKETCHES OF NOTABLE PERSONS AND EVENTS IN THE REIGNS OF CHARLES I AND JAMES I: Thomas Carlyle. $3.00.

This volume is composed of the author's discarded preliminary studies for his Cromwell, and its publication is not likely to advance his reputation, except possibly by showing that he rewrote and revised many times, and that is hardly news. The editor of the papers has not been too careful in arranging the matter, and in consequence some droll errors appear in the text.

HOW HINDSIGHT MET PROVINCIALATIS. Louise Clarkson Whitelock. $1.25.

This is a series of short stories, illustrative of the different ways in which questions of everyday life and conduct present themselves to Northern and Southern women.

It is the same theme, upon which the caricature of the anti-slavery novels was based, but it is treated delicately and inoffensively, and the book is very agreeable.

ISLAND RACE: Henry Newbolt. $1.00.

The poems in this book are honest, straightforward glorification of England and of Englishmen on land and sea, and are written with no small fire and energy. The volume originally published as "Admirals All" is included in this.

LETTERS OF ROBERT BROWNING AND ELIZABETH BARRETT BROWNING: Edited by F. G. Kenyon. 2 vols. $6.00.

The story of the Browning courtship and marriage, already fairly well known in outline, is here told in detail, for only one letter is omitted of all that passed between the two poets. It is no exaggeration to say that this is the best series of published love-letters in the English language. The genius and accomplishments of the two writers, and the obstacles which made their marriage seem impossible, combined to give their correspondence unique interest. Portraits of the two writers and a prefatory note by Mr. R. Barrett Browning are bound with the letters.

LIFE AND LETTERS OF LEWIS CARROLL: Stuart Dodgson Collingwood.

The author of "Alice in Wonderland" had a genuine dislike of notoriety, and so carefully secluded himself from the prowling reporter that he was very little known even in England, beyond the circle of those whom he chose as friends. His nephew's biography reveals a man with many innocent superficial eccentricities, but uncommonly natural and wholesome in his words and ways, able in his department of mathematics, but a valiant champion of classical education; an amateur photographer of rare skill; a warm and steadfast friend, and a devoted lover of children. The book is charming, and is illustrated with many photographs and drawings by "Lewis Carroll" and with good portraits of him.

LILIPUT LYRICS: W. B. Rands. $1.50.

These verses originally appeared at about the same time as Lewis Carroll's early work and rivalled its popularity, and it seems probable that the present new edition will become a favorite book with children. In Liliput Land the parents are subject to the children and are kept at school and in the nursery, while the youngsters break all the laws of their small world, and come to grief in consequence.

OPEN QUESTION: "C. E. Raimond" (Miss Elizabeth Robins). $1.50.

The author, who has published two fairly good novels under a pseudonym, here indulges herself in a story discussing the propriety of the marriage of first cousins, and complicates it with some most revolting details. The book has caused much unpleasant discussion in London, where the author is well known as an actress who has voluntarily played the chief parts in Ibsen's dramas, and has been soundly ridiculed in *Punch*. There is no possible reason for reading the book.

OUR NAVY IN THE WAR WITH SPAIN: John R. Spears. $2.00.

Ordinarily the value of a book produced in so short a space as this, would be very slight, but Mr. Spears has been a lifelong, faithful student of nautical matters in general, and of the United States Navy in particular; he was present during the opening passages of the Cuban naval campaign, and he had the unrestricted use of all the records and reports in the Naval Department. In consequence, his history is also a criticism of national practice and policy, and is trustworthy both in detail and in general. It is elaborately illustrated, and, in spite of a few technicalities, is perfectly intelligible to the civilian.

OUT OF MULBERRY STREET: Jacob A. Riis. $1.25.

The author of this work has been a long and careful student of New York poverty, and these stories and sketches are accurately true. Mr. Riis writes as a philanthropist and not with scientific coldness, or with the repellant keenness of those who regard misery as literary material.

PALEFACE AND REDSKIN: F. Anstey. $1.50.

Seven stories, all more or less humorous, intended for the reading of boys, but not in the least puerile. The volume was intended for the holiday season, but appeared a little too late.

PEASANTS IN EXILE. From the Polish of Henryk Sienkiewicz, by C. O'Connor-Eccles. $0.75.

Few readers to-day do not know the author of this short story, and the excellent uses to which he turns his pen. If his *Quo Vadis?* is scarcely the book to put into the hands of our juvenile readers, who are apt to gather only what floats on the surface, there need be no hesitation in recommending this tale (from the *Ave Maria* press) of two Polish peasants, father and daughter, who leave their Catholic home, inveigled by the unscrupulous agents of steamship lines and bogus company promoters, with the false hope of finding in America a generous welcome and government officials waiting their arrival to conduct them to a new "El Dorado." The disillusionizing makes a sorrowful picture, and is well designed to deter the author's fellow-countrymen from courting the same sad experiences, as well as to stir the sympathy of his American readers for the unfortunate stranger in a strange land.

PHIL-O'-RUM'S CANOE: William Henry Drummond. $0.75.

A semi-comic poem, in French-Canadian dialect, and an historical ballad "Madeleine Vercheres," compose the entire contents of this very small volume. The verse is